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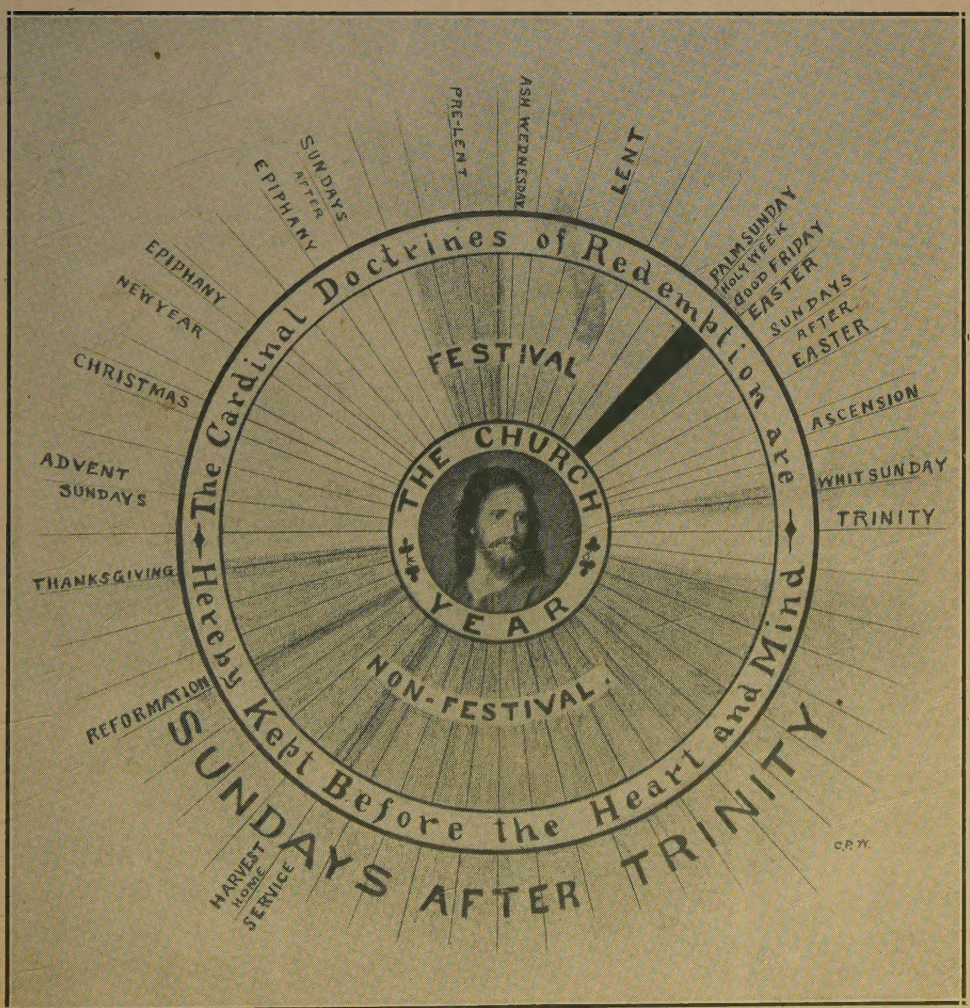
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



The Church Year.

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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For Emblems, see page 36.

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Of the Church - By the Church - For the Church

Luther League Review

The Hour and the Year

OVER the gateway of the new year every one writes some new and inspiring resolution. Life may have been mean and small in the past, the days may have been full of selfishness, indifference or languor, but the days to come shall shine with the beauty of unselfish affection and be full of the fruits of honest work! It seems so easy to shape the future while it is the future. But the future is not a harvest field into which we can wander at will and reap the golden grain; it is an unsown field, to be ploughed and sown and watched and worked upon with hourly fidelity and daily toil, if its furrows are to be hidden by the waving grain. There is nothing there but the soil upon which to work; everything else the worker must furnish.

Men and women who succeed greatly understand that the future is a matter of detail, and that he who conquers it makes his conquest foot by foot. No glowing resolution, solemnly made on the first day of the year consecrates and redeems the time, but the heroic and steady discharge of the least and the smallest duty in the largest and most aspiring spirit from sunrise to sunset the whole year through.

An hour at a time is all the busiest man gets for the grandest work, and to understand that the hour in hand is the best that will ever come in which to make one's soul visible and potential in action is to have mastered the secret of success. To know the value of the present hour is to know the value of the whole future.

Be jealous of your moments, lavish your life and thought and heart on the things of each day, and when the months have made their solemn circle your resolution will lie written across them so broadly that the world will read it without your interpretation.—Methodist Protestant.

The Church Year

BY REV. C. P. WEISKOTTEN

(See illustration on front cover)

(Reprinted from The Lutheran.)

THE church year is no new subject, yet there are many who know nothing about it and who do not understand it. They may have observed it for years and have studied its Gospel truths in detail Sunday after Sunday, and yet never have considered the subject as a whole, or beheld its full beauty and glory. They fail to understand its value, its edifying influence, its spiritual uplift, therefore cannot appreciate its full worth. The beauty, harmony and completeness of the Church year will be readily seen in its concrete form as presented on the first page. As we study it, and see how wonderfully beautiful and profound in thought and order it is, we are inspired to a deeper worship and praise of Him around whom it centers—the Saviour, the great Head of the Church.

The ecclesiastical year is the regular succession of Church festivals. These festivals come to us with no Scriptural command, as the festivals of the old dispensation, which were made obligatory for the Church to observe; but they are the natural outgrowth of the life and teachings of Christ which are not of the law, but the law in the Gospel. The Church, in following this chronological order, brings to mind yearly, as the festivals of old, but in a higher sense, the mercy and deliverance of God. It not only keeps before the Church His love and redeeming grace, but stirs up the hearts of men to find their all in all in Christ. To this end the Christian Church is encouraged to observe the festival events in the life of the Saviour, in which the festivals of the law find their fulfillment.

The Lord and His disciples were most faithful in observing the festivals of the Old Testament Church. Why should not His followers be just as faithful in observing the festivals of the Gospel Church, which commemorate the fulfillment of redeeming grace? From the very beginning the Christian Church took knowledge of the death and resurrection of the Lord, and the outpouring of the Holy Spirit, Easter and Pentecost. She observed these events as festivals (Acts 12:4; 20:16). The birth of the Lord and other events of importance naturally demanded some recognition of the Church in her calendar of worship. Not until the fifth century do we find the Church year completed. Until then Easter marked the beginning of the ecclesiastical year. Now the Church year begins with Advent. The change was made to commemorate the period of time, 4000 years, from the promise of the Deliverer in Eden, to the coming of the Saviour at Bethlehem. Thus the Church year begins not with the completion of redemption, but goes back to the promise of the Redeemer in the garden. It is a complete system.

The Church year naturally divides itself into two parts—the festival and the non-festival seasons. The festival season begins with the first Sunday in Advent and ends with Trinity Sunday. The non-festival season is the Sundays after Trinity. The first half of the year sets forth the work of redemption and culminates in the worship of the Triune God. The second half of the year sets forth the blessed Word to lead sinful man step by step to the knowledge of the truth, and shows him he is living in the time of grace to prepare for eternity.

Each cycle, with its lessons, introits, collects and color is complete.

The Gospel for the Advent cycle directs the mind to the coming of Christ—first, in the flesh, as the Saviour; second, in power and glory, as the Judge; third, in word and works, to convince; fourth, in the preached word to save. The color used is *purple.*

The Gospel for the Christmas cycle directs the mind to Bethlehem to behold the grace of God toward man in the incarnation of His Son; for New Year, His submission to the law; for Epiphany, His manifestation to the Gentile world; for the Sundays after Epiphany they reveal Christ as God also of the natural world. The color used is *white.*

The Gospel for the pre-Lenten cycle directs the mind to the kingdom in time of grace—how the Word is received and the reward. The color used is *green.*

The Lenten cycle begins with Ash Wednesday and continues forty days. This period invites men to go with the Lord up to Jerusalem by the way of the cross. On Palm Sunday He triumphantly enters Jerusalem and is received and proclaimed King. The color used is *purple.*

During Holy Week the passion history of the Lord is read and studied. On Good Friday the power of darkness bursts forth in bitter enmity to Christ on Golgotha. The color used is *black.*

The Gospel for the Easter cycle brings to us the risen Christ, triumphant over death, grave and hell, appearing unto His disciples and breathing upon them His peace. On Ascension Day our Easter King enters

(Continued on page 24)

The Young People's Societies of the Lutheran Church in America

BY HARRY HODGES

YOUNG People's Societies have had a place in the Lutheran Church locally for many years, but it remained for the Luther League twenty-five years ago to become the first non-synodical federation.

The movement was started in St. Peter's Church, New York City, in 1887, and at the call of five state leagues, The Luther League of America was organized in the First Church, Pittsburgh, October 31, 1895, with 420 delegates in attendance. The constitution was adopted, the LUTHER LEAGUE REVIEW made the official organ, and the motto adopted, "Of the Church, by the Church, for the Church."

The article on "Faith" in its constitution reads: "We acknowledge as the bond of our union the Word of God as the only infallible rule of faith and practice and the Unaltered Augsburg Confession as the correct exponent of that Word."

It names as its objects: "The objects of this League shall be to encourage the formation of Young People's Societies in all Lutheran congregations, to urge their affiliation with their respective State or Territorial League, and with this League, to stimulate the various Young People's Societies to greater Christian activity and to foster the spirit of loyalty to the Church."

Relative to membership it states: "Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and all district and state organizations whose admission shall have been in conformity with Article 2 of this constitution and recommended by the committee on credentials are entitled to membership."

This organization was for a number of years a mecca toward which and into which the various young people's societies of the Lutheran Church in America, regardless of synodical affiliations, journeyed.

After a time, however, the various general bodies, with the exception of the General Synod, General Council and the United Synod in the South organized their own official young people's associations and their societies withdrew from the Luther League of America.

Christian Endeavor Societies had flourished for years in the General Synod prior to the advent of the Luther League. Many of these affiliated with the Luther League movement, but others were loath, for some reason, to make the change. There are at present 680 Christian Endeavor societies in the Lutheran Church of America, many of which, however, are members of the Luther League. In the United Synod in the South young people's missionary societies predominate, with state federations. Many of these are affiliated with the Luther League.

It remained for the General Council to be the one general body in which the Luther League was unrivalled. At the time of the organization of the United Lutheran Church in America the statistics of the Luther League were as follows:

Year 1918—Senior Leagues 818, membership 35,772; Junior Leagues 141, membership, 4,960; contributed for local objects, $25,668.53; contributed for benevolence, $8,664.77; total contributions, $33,-733.30.

We endeavored to secure the statistics from the other young people's societies, but succeeded in three instances only. They are as follows:

Federation of Lutheran Young People's Societies of South Carolina—Seventy-four societies, membership 1,800; contributed for local objects, $400; contributed for benevolence, $1,600.

Walther League, official organization of the Synodical Conference—Senior Leagues, 360; Junior Leagues, 75; membership, 24,-000; benevolence, $36,088.04.

Luther League of the Icelandic Synod—Senior Leagues, 5; Junior Leagues, 1; membership, 415.

At the initial meeting of the United Lutheran Church in America the following resolution was offered, received and referred to the Committee on Associations of Young People:

"Whereas — The Luther League of America was the first movement for the uniting of Lutherans of various synodical bodies into one organization, and

"Whereas—For twenty-eight years it has consistently by its topics, courses of study and general activities trained the youth of our Church in thought and endeavor in the ways of conservative Lutheranism, and

"Whereas—This co-operation has helped to pave the way for the United Lutheran Church in America, and

"Whereas, a common organization of the

young people's societies of the Church seems to be vital in the work of amalgamation before us; therefore be it

"Resolved—That the United Lutheran Church in America endorse the work of the Luther League of America and recommend to the young people's societies of the Church a kindly consideration of its work and its invitation to enter into fellowship with it."

Its by-laws provided for the following committee: The president shall appoint a Standing Committee on Associations of Young People whose duty shall be to coordinate and stimulate the societies of young people in the United Lutheran Church, so that in due time they may be merged into a League of Lutheran Young People.

At the first meeting of this committee E. Augustus Miller was elected chairman and the writer secretary. It is composed of members representing every phase of young people's work in the United Church. After discussing in its broadest and fullest sense the by-law which created it, the committee reached the unanimous conclusion that the Luther League of America was such a League of Lutheran young people into which the various young people's societies could be merged, provided, the Luther League of America would permit itself to become the official young people's organization of the United Lutheran Church in America and to become amenable to it.

A sub-committee was appointed to visit the executive committee of the Luther League of America to offer the above-named proposition. The meeting was held and the proposition accepted by the executive committee and later ratified by the Luther League of America itself at its convention held in Fort Wayne, Indiana, in July, 1920.

The United Lutheran Church at its convention in Washington, in October, 1920, at the suggestion of its committee hereinbefore named, adopted the Luther League of America as its official young people's organization and the committee is now engaged in bringing all existing young people's societies within the United Church into affiliation with it. The Luther League of America is now adapting itself to its new position.

Prior to its Washington convention the United Church was the only unit in the National Lutheran Council without an official young people's organization. With the adoption of the Luther League of America as such, it is possible to go into the Council and urge for a federation of all the young people's organizations, which federation will truly be a Luther League of America.

The Luther League of America was the first organization to go beyond synodical lines and bring Lutherans of various shades face to face that they might see the family likeness; and when they came they discovered that the things on which they agreed were the essentials and the things on which they disagreed were the non-essentials and the result was the United Lutheran Church in America, for its leaders were trained in the Luther League.

History ever repeats itself. Once let there be a federation of all our Lutheran young people and the day is not far distant when there will be one American Lutheran Church. May the Lord hasten the day!

The Devotional Program for the Local League

BY CLARENCE C. DITTMER

IT is not my intention to suggest a panacea for the solution of devotional committee difficulties, but rather it is my purpose in the space allotted to me to suggest ways and means of how some of these difficulties may with the proper amount of conscientious work and thought, be overcome.

In an expansive subject of this kind, it would be fruitless to attempt to cover the entire subject in a short article. It is consequently necessary that we dwell on certain selected phases of the devotional program—for example, as we shall do, on the committee, the method and the leader.

In order to thus limit our discussion to the more fruitful parts of the devotional program, it is necessary that we take it for granted that every one is willing to agree that we accept the following as reflecting the conclusions of us all:

I. That every one is convinced that devotional meetings are absolutely necessary to successful Luther League work;

II. That nothing happens by chance, but

rather is the result of thorough, conscientious, painstaking work of someone;

III. That we are willing to consecrate ourselves to our task of making our devotional meetings really interesting and instructive;

IV. And, finally, that we have the men and women or the boys and girls in our Leagues who have the ability (even though latent) and the consecration (though not yet appearing on the surface) to make our devotional meetings interesting.

If we will, therefore, take these for granted, then I believe our discussion will be limited enough in subject to be of help to us in our devotional work in our Leagues.

Let us, therefore, consider the committee, for the committee is the group directly responsible for our devotional programs.

I. The Committee.

The committee is in most cases the key to the situation. If the committee carries on its work in a half-hearted, haphazard way, it is an almost inevitable result that the meetings will be likewise conducted in the same manner. It is usually very difficult for a leader of a devotional meeting to overcome the handicap of a weak committee back of him.

The committee, therefore, is of particular importance. Only those who are interested in the work should be appointed to it, should be the test applied to each member appointed to that committee. It is not enough qualification to have the educational or natural ability, unless these abilities are dominated or saturated by a vital interest in the devotional work. Persons having these abilities can often be persuaded, and finally interested, in the devotional committee work.

The committee's organization is perhaps the most important part of this phase of the work, and much prayerful and thoughtful consideration should be given to the selection of those Leaguers who will be *responsible* for the devotional work of the League. The chairman or chairlady should be a person of vision beside having a deep interest in the devotional work. Vision is important because only as the chairman can see the possibilities of the work itself and then see the latent as well as the expressed capabilities of the other members of the committee—and can appreciate them in their truest sense—can the work prove most effective. He must be able and aim to develop the latent abilities and interests of each of the members of his committee in carrying out the real work of his committee.

It makes no difference, how many are on the committee. In some cases two constitute an effective committee, whereas, in other cases, twenty-five and more have not been too many.

It does make a difference, however, whether those who are known as the devotional committee work harmoniously and effectively together for a common end, and that that end shall be the spiritual growth of the League's membership.

Time will not permit my going into detail as to the many interesting phases of the committee's work, as the subject of the committee alone could be treated in an address of much length. I shall therefore have to summarize what I consider are the most important principles which should be borne in mind by those responsible for the devotional committee. Briefly I would mention them as follows:

I. Every person appointed to the committee should be given a definite part in the work of the committee.

II. The chairman should be consulted in every case before the appointment is made. The chairman must see the possibilities of each appointee and the relationship of that appointee to the work of the devotional committee, before the member is appointed to the committee. One can not co-operate with another unless there is mutual understanding and sympathy. A misfit on the devotional committee is as much out of place as a misfit in any other work—and perhaps more so.

III. The chairman should have a talk with the members of his committee individually as well as in the committee meeting and obtain their viewpoints, and personal co-operation. He should aim to draw out their ideas, and wherever possible attempt to carry them out. It is usually effective to place on the one who makes the suggestion the responsibility of carrying it out. It is *his idea*, and he can see the possibility of that idea.

IV. The chairman should study the personnel of his committee. Men and women are not machines; and while it is true that all of us react to certain psychological laws, it requires judgment on the part of the chairman to find out what our reactions are. There must be some real reason why *we* should help.

V. The devotional committee's work should be held and emphasized as the most important of the League's activities.

VI. The pastor should welcome each and every opportunity for encouraging and assisting the Leaguers. The pastor should be present (unless some other service interferes) at every devotional meeting. If he uses his opportunity aright, he will admit that he has opportunities to touch vitally the hearts and lives of the Leaguers

in a way that he has been unable to do in Sunday School or in the regular services.

VII. The Leaguers should be held responsible for carrying out the devotional program of the League, but they should consider the pastor an advisory member of the committee, without assigning him definite duties. The pastor can usually see many other ways of being of real spiritual help.

Each one of these principles could be discussed at great length, but I believe the mention of them at this time will be suggestive enough for our purpose.

We thus have considered the committee, and before we can proceed to a consideration of the leader of the meeting, we must decide upon the method which will be used by the leader of the meeting in the meeting itself.

We must, therefore, discuss as briefly as possibly the method, which brings us to the second aspect of the devotional program.

II. The Method.

I have observed that there are about three methods that have proved effective in our work; some methods are a mixture of all three, whereas many of the Leaguers will recognize the method used in their own League.

1. The first method is the one used by most Luther Leagues in their devotional work. It consists of having two or three members of the League read the resumé of the topic appearing in the Luther League Review, *The Lutheran*, and other church periodicals. Then the leader sums up the principal points of the topic, and he is followed by the pastor who, in three or four minutes, speaks on what he considers to be the central theme of the topic. Oftentimes a number of other members ask questions which the leader, the pastor or other members have the opportunity to answer.

2. The second method is the one which is rare, but which is very effective in a large League, and under a capable chairman. It consists of dividing up the committee of twenty-five members into five sub-committees of five persons each, with special duties for each of the five members of the sub-committee, as follows:

1. A chairman to supervise the work of his sub-committee.

2. A member to assist the leader in the preparation of his topic.

3. A member to arrange for the pianist, special music, etc.

4. A member to invite especially every member to be present, and to welcome them; and to greet cordially strangers who may be present.

5. A member to begin the discussion by asking the opening question.

3. The third method is one that is used particularly in relatively small Leagues. It consists of a semi-circle, with the leader who sits at the head of the semi-circle, who leads the discussion. This method is quite effective provided the leader can keep the meeting discussing the topic in hand. The subject is treated as in a conversation or in a round-table discussion, in which every one presents his views, under the guidance of a capable leader.

As we have discussed the devotional committee and the methods of conducting the devotional meeting, we are now prepared for our consideration of the third important aspect of the devotional program, the leader.

III. The Leader.

The most important part to notice about the leader is his preparation, for preparation is the keynote of the successful meeting. When the leader and those associated with him in the meeting are adequately prepared, the meeting seems to have a special enthusiastic note pervading it. The leader does not stumble over words, but speaks with more conviction, and conveys to his hearers some of his inspiration.

The preparation for a devotional meeting is like the storing up of water in a reservoir in the analogy that the more water you store up therein, the more you will have to supply to those who desire it. And, likewise, the more real information which the leader and his associates store up, the more help they can be to those who attend the meeting.

The work of the committee is important, the method is likewise important, but the work of the leader is of greatest importance. If the leader does not do his part, the work of the committee is, in most cases, in vain.

The leader must, therefore, feel his responsibility and prepare himself for the meeting.

In his preparation for the meeting, the first question he should ask himself is, "What is my objective?" "Why am I doing it?" The devotional meeting is not primarily a worker's training class nor a department of social service nor a section of the Sunday School. It must serve a higher purpose; it must meet the need for the spiritual development of the young people of the Church. It must meet the ideal set for the League: "To quicken in its members a clearer consciousness of Christian faith; to produce in each member fidelity to his own church, and to increase his usefulness as one of its workers;

(*Continued on page 28*)

Junior Entertainments

BRENDA L. MEHLHOUSE

THERE was a large auditorium which the chairman of a large summer conference wished to fill. The evening sessions were always poorly attended. "Let me fill it," asked one of the instructors on the program. Several evenings later the auditorium was crowded to its utmost capacity. How was it done? Simply by having a large children's entertainment.

You can always count on having mother and father, and big brother and sister, and aunt and uncle, and all the friends of the children at the meeting if you have a program given by the children. Your audience is assured, for everyone is anxious to see how well Betty and Jack and Mary are going to take their part in the program.

Try it yourself. Have your Juniors give an entertainment to show to the congregation just what can be done with the children. It will prove the most convincing argument you can offer as to why there should be a Junior League, and will secure you the interest and co-operation of the parents.

If you have children that can play the piano or sing, give them a part on the program. Have a model meeting, using one of the Junior Topics, with the president, secretary and program leader in charge, to show just what the work of the society is. Add some appropriate recitations, drills or exercises bearing on the Topic.

Have a missionary entertainment to disseminate missionary information. There are many attractive missionary exercises, drills, recitations, which can be arranged into a very effective program, and there are any number of most interesting dramatic exercises which the older girls will be glad to give. The children love to dress up, costumes are very easily made, and the children delight to dress in these and represent the children of other lands.

Use carols and songs at these entertainments. Use the Luther League Rally Hymn. Sing missionary carols. Adopt one hymn each year as the society's hymn for that year, and sing that at the meeting.

Let the tiniest children have some part in the entertainment, for they appeal to everyone. Give the boys a share. Enlist the oldest girls. See that there is something for everyone.

Have exhibited at this entertainment some of the work which the children have been doing in the meetings. If you have hand-work of any sort, show this. Have you been announcing your meetings by making a poster to advertise them? If so, exhibit these. Let the parents and the whole congregation see what the children are doing.

THE NEW YEAR

A Flower unblown: a Book unread:
A Tree with fruit unharvested:
A Path untrod: a House whose rooms
Lack yet the heart's divine perfumes:
A Landscape whose wide border lies
In silent shade 'neath silent skies:
A wondrous Fountain yet unsealed:
A Casket with its gifts concealed:—
This is the Year that for you waits
Beyond Tomorrow's mystic gates.

Horatio Nelson Powers.—Y. C.

—

OUR NEW YEAR PRAYER

"Another year is dawning!
Dear Master, let it be
In working or in waiting,
Another year with Thee.
Another year of *service*,
Of witness for Thy love,
Another year of training
For holier work above."

MY RESOLUTION

Could I recall the Old Year and erase
My errors, writing honor in their place,
I, looking back, can see how I'd revise
The record I have made, but time defies
Reversals, I can only go ahead;
No turning back for me, but I instead
Resolve that if my lot it is to see
The coming year unfold its pages white
A more respectful record I will write.
God help me to this resolution hold
Within the hollow of my hand, enfold
Within my heart its essence day by day,
And by its standard every action weigh.

John Calvin Rose.

—

TAKING NO CHANCES

A woman and her daughter were at sea during a terrific storm. After a silence of some time the mother asked:

"Are you seasick, dear?"

"No, I think not, mother," replied the girl, "but I'd hate to yawn.'

Hints for Your Social Meeting

PLAN your socials now for the year. The anniversaries and holidays have gathered around themselves appropriate things which have become traditional, and all these can be used in the League socials. Add to these the things in which young people are always interested and you have made up a good program for the year. The following is suggested:

JANUARY.—Color scheme of decorations, white. A New Year's Day social—with Watch Night services. Winter sports, sleigh rides, tobogganing, skating, taffy pulls, popcorn and fudge parties.

FEBRUARY.—Color scheme, red. Winter sports. Patriotic anniversaries. Celebration of Lincoln's and Washington's birthdays. A Valentine party.

MARCH.—Color scheme, green. Spring note emphasized. St. Patrick's party. Banquets for Intermediates, or Junior social. During Lent, sewing clubs, with garments made for orphan homes or hospitals.

APRIL.—Color scheme, yellow. Nonsense or April first party. Easter reception to newly confirmed. Showers for brides.

MAY.—Color scheme, pale tints of varied colors. A May Day party. Receptions to those returning from school. Community pageants directed by League, if there is a large park, or a space available.

JUNE.—Color scheme, pink. A lawn fete. Reception to the graduates. Picnics.

JULY.—Colors: the League colors, colors of the town, red, white and blue. Independence Day celebrations, New American parties, field days.

AUGUST.—Excursions, corn roasts, porch parties, rides.

SEPTEMBER.—Color scheme, college colors. Welcoming receptions to new students in community, farewell receptions to those leaving for college. Bacon bats and corn roasts, with story telling.

OCTOBER.—Color scheme, red, brown and russet, black and yellow. Harvest home, Hallowe'en, corn huskings, barn frolics, community pageants.

NOVEMBER.—Color, blue. Old-fashioned parties, spelling school, singing bee, etc. Thanksgiving programs.

DECEMBER.—Colors, red and green, holly and evergreens. Christmas programs. Gift and candy making. Carol singing. (Adapted from "Good Times for Girls"—Moxcey.)

From the above you can find one activity a month that will add to the interest of your League and promote a truly social atmosphere.

"A Year of Recreation," by Ethel Owen, 35c, which can be ordered through this office, gives many hints for socials as outlined above.

Once or twice through the year the League should undertake a more elaborate social in the form of an entertainment, when a carefully planned program is given.

In this class of entertainment should be mentioned shadow pantomimes, waxworks, living magazines, dramatized stories, Bible stories, missionary plays, illustrated readings, serial pictures and pageants.

One League gave a series of Bible tableaux, in which women of the Bible were represented. Costumes were made of cheesecloth and chintz, and Ruth in the Grain Field, Moses in the Bulrushes, Esther, and other scenes were effectively depicted.

Another League had an evening when "Tillie: A Mennonite Maid," quite popular at that time, was given in abbreviated form by a skilled reader. Many books can be adapted in this way, with one who likes to recite in your own League taking part.

—♣—

1922 LUTHERAN WORLD ALMANAC PUBLISHED

Chockful of facts from cover to cover, and presenting information never before compiled and published concerning the Lutheran Church in America and in the world, the Lutheran World Almanac for 1922 continues the splendid work begun in the 1921 Almanac. Many lists and many special tabulations of up-to-the-minute material have been incorporated in the new volume, which completes and continues last year's book in such a fashion that the two form a complete set. Topics and study courses for Luther League, Brotherhood, Women's Missionary Society, Sunday School, and other organizations are included. A striking feature is a complete list of books on religious education, graded and classified, suitable for use in church schools, colleges, or homes. This list includes over 600 books. It is the first time anything of the sort has been published.

The new Almanac, sold by the Publication House, or direct from The Lutheran Bureau, 437 Fifth Avenue, New York City, is truly a handbook for church workers, as well as a source book of information upon the Lutheran Church in its larger aspects.

General Secretary's Letter

DEAR LUTHER LEAGUERS:

After our travels as described in our last letter, we journeyed to Pulaski, a picturesque little town nestling in the mountains of southwest Virginia, where the Young People's Missionary Federation of the South West Virginia and Holston Synods was in session.

This organization changed its name to Luther League and unanimously voted to apply for membership in the Luther League of America.

With the admission of this body to the Luther League of America, all the young people's federations, with the exception of South Carolina, will be a part of the church's official young people's organization.

The federation in question convened on Armistice Day and held a suitable celebration, at which your secretary was privileged to be the speaker.

From Pulaski we journeyed to Roanoke, where we spoke in our two churches in that city in the morning and evening, visiting Roanoke College in the afternoon.

On our way north we spent a day in Washington and met with the Executive Committee of the District of Columbia League. Washington was rather lively because of the session of the Commission on the Limitation of World Armament. The government buildings were especially illuminated in the evenings.

There is one sight in Washington that is thrilling, inspiring, unforgettable. That is to see the massive dome of the Capitol at night illumined by the flood of lights that are trained upon it, particularly if you come upon it suddenly and without warning when it will surely take your breath away. Whoever first imagined that illumination and transformed it into actuality is a poet and an artist.

It was our privilege to be a speaker at the Silver Anniversary of St. Mark's Luther League of Washington, an account of which appears elsewhere.

It was also our privilege to journey to Brooklyn to be a speaker at the convention of the wide-awake, aggressive Brooklyn District League and render a little service to the Lutheran Bureau in New York City in behalf of its campaign for European Relief.

Our next objective was Pittsburgh, where the Executive Committee of the Luther League of America was to convene.

This was a very important meeting and much was accomplished. The Luther League of the South West Virginia and Holston Synods and the Luther League of Grace Church, Phoenix, Arizona, were admitted to membership. A committee was appointed to secure, if possible, a closer relationship between the Luther League of America and the leagues of other Lutheran Bodies.

An invitation from York, Pennsylvania, to hold the 1922 convention of the Luther League of America in that city in the month of September was accepted and the proposed objective of the Luther League of America chosen as a convention theme.

A proposition made by *The Lutheran* that the Luther League of America edit the Young People's Page in said paper was accepted, and the Rev. H. C. Roehner, D. D., of Mansfield, Ohio, was elected editor.

The plans of the Intermediate and Junior committees were approved. These are quite far reaching and will be treated at length in their respective departments in future issues of the REVIEW. They included salaried secretaries, topics booklets, pamphlets, monthly news letters, training schools for leaders, etc.

The finances were reported in good shape with $900 outstanding in dues and $3,200 Deficit Fund.

A re-arrangement of the topic scheme will be submitted to the 1922 convention, as will an enlarged new handbook and possibly a revised hymnal. Reading courses for 1922 were adopted, which will be found on page 2. The four sets of 1922 topics will be found in this issue of the REVIEW, heading their respective departments. Certificates will be issued to leaguers reading the courses and a banner to the League having the largest precentage of its members completing the course.

Several constitutional changes submitted by the secretary were approved and wil be submitted to the 1922 convention.

Doubtless the one in which our readers will be most interested is the article on objects, so we quote it in full:

ARTICLE THREE.—OBJECTS.

The objects of this League shall be to encourage the formation of Young People's Societies in all congregations of the United Lutheran Church in America, to stimulate Christian activity in and to foster the spirit of loyalty to the Church through Education, Missions and Life Service.

(A) Education, Bible Study, Topics, Reading Courses.

(B) Missions—By the encouraging of

(*Continued on page 18*)

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, I. S. Runyon as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

Luther League Review

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Editorial

NEW YEAR

Our Father in Heaven, grant us Thy continued help during the coming year.

May we have greater courage in our efforts to battle with the world.

May we become stronger soldiers of Christ.

May nothing false pass our lips.

May our lives be real, our hearts pure, our spirit right.

May our social life be elevating; our Church life as becometh saints.

Grant, oh Lord, that we may continue in Thy footsteps and bring about a fuller realization of Thy glorious Kingdom.

C. T. A. ANDERSON,
President,
Luther League of America.

THE PAST IN ITS PLACE

It is a common desire among mankind to wish in vain that yesterday might be relived in the light of the experience today possesses.

Often a man is heard to say that he would give much to recall the hours of youth irrevocable now. If he could have them back, he feels that he would put them to different and to better uses. In the years that are not to be retraced he took many false turns; he made egregious blunders for which, in many ways, he has since paid a grievous penalty.

He is tempted, in turning over the pages of the book of memory, to go into mourning at many points; to chide himself bitterly. "How foolish I was to trust that man!" he exclaims. Or perhaps he says, "I should have accepted this position instead of the one I took." Or he is rueful for advice that he refused. He may have made affiliations, in family or society or business, which have brought him little but care and sadness. If only he could have the alternatives before him again; if only he could retrace the path and be granted a second chance! Now he sees, when it is too late; now he is wise, but the knowledge comes too tardily to inform and guide his action. He made his choices; they made his life. The time he squandered, the talent he prodigally flung to the winds, the health he undermined by taking liberties therewith, these are forevermore a forfeit. He cannot go back. The period of his life that once was luminous with happy prophecy, beclouded with no dark misgiving, has become a somber history. It is a tale of great expectations disappointed; of the best intentions that never came to anything of moment; of ruin in place of riches; of defeat and despair instead of victory.

But that man is a creature of a poor and craven spirit who lets himself be mastered by reflections such as these. The proudest and the greatest among us, at one time or another, have made a mess of things. The beauty and the bravery of life lie not in harking back but in going ahead. The heroes and heroines are the folk of straightforward action in the sun of the present shining day; not the unhappy creatures who cannot rise above the depression bred in their minds by their own memories. Yesterday belongs in its place; it is of the past. It may instruct but it must not perplex nor baffle today. With every dawn that flushes the sky we are given a day that is as new as the first day of the world. We are meant to begin afresh with it. The years that are to be are beckoning us away from the thralldom of the years that were. It is a mercy and not a misfortune that we cannot go back.

BLESS THE YEAR

O tender Christ, bless Thou this year!
Bless Thou its dawn, and bless
Its noontide and its evening, Lord;
And let each heart confess,
As days and weeks and months go by
To help the year grow old,
That of Thy glory, King of Kings,
The half not yet is told.

Mary D. Brine.—O. C. W.

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the tenth of the month.

LUTHERAN YOUNG PEOPLE OF THE SOUTHWESTERN VIRGINIA AND HOLSTON SYNODS

THIRD ANNUAL CONVENTION, PULASKI, VA., NOVEMBER 11-12, 1921.

The third annual convention of the Federation of Lutheran Young People of the Southwestern Virginia and the Holston Synods was formally opened by the president, Rev. S. W. Hahn, in Woman's Memorial Church, Pulaski, Virginia, Rev. W. G. Cobb, pastor, on November 11, 1921. A devotional program was conducted by the president. Words of welcome were extended to the convention by Pastor Cobb.

REPORT OF THE PRESIDENT.

"We meet on a day throbbing with emotion and pulsating with historical interest. More human voices will thank the eternal God today than have thanked Him since that notable day of November, 1918. Our beloved America, as well as the whole civilized world, is supposed to be on its knees earnestly thanking the God who sent us peace. Let us be grateful that we today assemble in the King's name to transact the King's business. Let us rejoice that we are ambassadors of a Heavenly Kingdom whose great Head is the Prince of Peace. For truly the work of the Young People's Federation is the work of Jesus Christ.

"It may seem to some that little progress has been made in the last twelve months. But let us remember that our organization is but an infant one; our work is pioneer work. Surely we have reason to thank God when we recall that there has been an increase of 20 per cent in the number of societies during the past year. All pioneer work has its difficulties and disappointments. Ours is no exception. But there are many most encouraging features.

"Your president herewith submits a brief report of the work done during the year.

"*Executive Committee Meetings.* On January 7 the executive committee met at Marion, Va.

"*Budget.* The committee has been instructed to draw up a budget and outline the avenues of expenditure. The budget agreed upon for the year was $1,500, to be devoted to the following causes: $500 to Home Missions; $250 to native workers in Japan; $500 for the education of a medical missionary; and the remainder for a field secretary and other expenses. Letters were dispatched to all the societies informing them of the budget and the causes toward which it would go.

"*Committees and Secretaries:* The following committees and secretaries were appointed: Extension Committee: Holston Synod: Mr. Robert Mapes, chairman; Miss Sue E. Copenhaver and Miss Florence Akard. S. W. Va., Western Conference: Miss May Scherer, Willie May Dix and Alberta Umberger; Eastern Conference: Rev. C. F. Blackwelder, Miss Elizabeth Redden and Miss Annie Laurie Spracher.

"*Committee on Luther League Affiliation:* Miss May Scherer, Messrs. A. B. Cartwright, S. H. Barnhart, S. W. Hahn and Miss Catherine Cox.

"*Thank Offering Secretary*—Mr. John Jones

"*Bible and Mission Study Secretary*—Prof. G. P. Voigt.

"*Life Membership Secretary*—Miss Anna Mary Cassell.

"*Literature Secretary*—Miss May Copenhaver.

"*Field Secretary.* The committee was instructed by the convention at Roanoke to attend to the matter of a field secretary. Your president was invested with the authority to communicate with and secure a proper person for this work, being strictly charged (and wisely so) that he should employ none save one ably fitted for the work, said charge being given because it was believed that an unqualified secretary would do positive harm to the cause. In obedience to these instructions, the president at once took up the matter with Mr G. W. Nelson, a student in the Southern Theological Seminary and president of the North Carolina Luther League. After considerable time Mr. Nelson replied that he could not accept. At once another student highly recommended by Dr. Voigt and others was consulted. When after several weeks no definite agreement could be reached, your president went to South Carolina to consult in person this young man. After your president returned to Virginia a letter of acceptance came from the young man. At once communications were sent to a large number of societies, telling them that a field secretary had been secured. Imagine the chagrin of your president some days later when he received a telegram announcing that the secretary had reconsidered the matter and could not accept the position. Several other young men were consulted, but none could be secured. By this time June had come and it was deemed unadvisable to employ one at so late a date. So the matter was dropped and the various members of the extension committee were urged vigorously to prosecute their phases of work.

"*Medical Missionary.* The executive committee was also instructed to select some definite cause to which our funds should be administered. Believing that nothing would make a stronger appeal to our young people than a medical missionary dependent upon them, your committee decided to devote $500 to this cause provided the proper person could be found. Before the meeting closed a young woman volunteered for this work. In his next communication to the societies your president enthusiastically spoke of this missionary and urged all to contribute to her support. Late in July, after arrangements had been made with the Foreign Mission Board of the United Lutheran Church for the necessary physical examination, your president received a communication from the prospective medical student, saying she had reconsidered and could not offer herself at this time.

"*Home Missions.* The next provision your committee made was for the Home Mission cause. After consulting the president of the Southwestern Virginia Synod and others we were told that no points in the Home Mission field were in more dire need than Kingsport of the Holston Synod and Lynchburg of the Southwestern Virginia Synod. Acting on this advice the committee voted to set aside $250 for each of these points. But by the irony of fate, before the summer was well advanced, the pastors of both these missions had resigned and left the churches without leaders. The presidents of both Synods were consulted as to what was best to do with the aforementioned funds. The president of the Holston Synod advised that we hold the funds set aside for the Kingsport work until more definite plans were formulated. This was done. The treasurer of the Federation was instructed to forward $250 to the building fund of the church at Lynchburg, with the provision that the money be returned to the Federation in case it was not soon put to use.

"This rather lengthy explanation has been made because of the constant and sharp criticism of many that the Federation was doing nothing definite. We submit that a definite program of work was adopted but that the Federation is in no way responsible for the resignations of pastors or the changing of human minds, which in turn changed our plans.

"*Second Meeting of Executive Committee.* A second meeting of the executive committee was held at Marion, August 27.

"*District Meeting.* Your president is happy to report that a most unusually and helpful rally of all the Young People's Societies in Smyth and Wythe counties was held at Rural Retreat on August 26, under the direction of Misses Scherer and Cox and Pastors Richard and Strickler. The number present was in excess of four hundred. A splendid program, including the pageant, 'Striking of America's Hour,' an address by Dr. J. T. Huddle of Washington, D. C., and other features, were rendered.

"*Communications.* In the process of the year your president sent out three official communications, two to all the societies and one to all the pastors. The encouragement and aid accruing from these can be easily imagined when you are told that to these latter letters he received four replies, notwithstanding that he begged that the pastors send him the names of all the officers of the various societies. Other letters were sent to a large number of congregations not having societies, offering speakers and other aid in establishing societies. Two pastors replied to these.

"*New Societies.* It is with gratitude that we report the establishment of four new, active and progressive societies: Bluefield, Lebanon (Wythe County), St. Luke's (Wythe County) and Bristol.

"*Recommendations.* 1. That the advisability of securing a field secretary for the ensuing summer be considered.

"2. That since the Luther League has been chosen by the United Lutheran Church in America as its official organization for young people we affiliate with that national body.

"3. That meetings similar to the one held at Rural Retreat be endorsed by the convention.

"4. That Article LV, Section 111, of the Constitution be observed.

"5. That the convention pass a resolution enjoining the proper officer of each local society to read to his society each and every communication from any and all officers of the Federation.

"6. That the convention pass a resolution pleading for more hearty support on the part of more pastors. Faithfully yours,

"S. W. HAHN, *President.*"

The president appointed the convention committees.

On motion, Mr. Harry Hodges from Philadelphia was given the privileges of the floor. Mr. Hodges then addressed the convention in behalf of the United Lutheran Church of America, asking the convention to become affiliated with the Luther League of America.

It was resolved that the Federation should set aside the hour from 12 to 12:15 in observance of Armistice day. Rev. H. P. Wyrick was asked to take charge of this brief service, assisted by Mr. Harry Hodges.

The treasurer's report was read and referred to the proper committee. The literature secretary gave orally her report, stating that she had sent to each society a packet of Mrs. Rosalind S. Sease's missionary literature. She also told the convention of literature at their command in the vestibule.

A resolution was proposed providing that a survey of Southwestern Virginia and Holston Synods be made to ascertain the number of Lutherans within our Synods between the ages of fifteen and twenty-five.

On motion the convention entered into a discussion of the advisability of employing a field secretary for the coming year.

Mr. Lineberger brought the convention greetings from the Luther League of North Carolina. The convention adjourned to assemble in a brief service of devotion and prayer in observance of Armistice day.

Three interesting ten minute talks were made by three delegates. Rev. O. F. Blackwelder then addressed the convention on "The Ideal Young Christian."

It was ordered that Mr. Harry Hodges, Mr. Lineberger and Mrs. C. G. Leonard be made advisory members of the convention.

The committee on the president's report submitted its report, which was received and considered by item.

REPORT OF COMMITTEE ON PRESIDENT'S REPORT.

"We, your committee on president's report, wish to express our appreciation of our president's untiring efforts and whole-hearted interest in the faithful furtherance of the work committed to him during the past year. He makes six recommendations on which we wish to report as follows:

"First: That the advisability of securing a field secretary for the ensuing summer be considered. We recommend the adoption of this item.

"Second: That since the Luther League has been chosen by the United Lutheran Church of America as its official organization for young people, we affiliate with that national body. We recommend the adoption of this item and suggest that necessary steps for uniting with the National Luther League of America be placed in the hands of the executive committee.

"Third: That meetings similar to the one held at Rural Retreat, Virginia, be endorsed by the convention. We recommend that this be done.

"Fourth: That article four, section three, of the constitution be observed. We recommend the adoption of this item.

"Fifth: That the convention pass a resolution enjoining the proper officer of each local society to read to his society each and every communication from any and all officers of the Federation. We urge the adoption of this item.

"Sixth: That a resolution be passed by the convention pleading for a more hearty support on the part of the pastors. We recommend the adoption of this item.

"Seventh: We recommend that the constitution be so amended as to conform with the constitution of the Luther League of America.

"We urge a more hearty support of the officers of the Federation by the local societies in their efforts to further the work of the Federation."

The finance committee report was read. On motion the convention cancelled their pledge made by the executive committee on January 7, 1921, $5 for native workers and $2.50 for native workers in Japan. By motion the finance committee's report was recommitted.

The following officers were elected.

President—Mr. V. A. Keister.

Vice-President—Mrs. Ruby Levy.

Recording Secretary—Miss May Copenhaver.

Statistical Secretary—Miss May Scherer.

Treasurer—Mr. R. B. Silcox.

The finance committee reported again and the report was considered by items.

FINANCE COMMITTEE'S REPORT.

We, your finance committee, recommend the following as a budget for 1921-1922:

For support of Miss Minnie Moses, native Indian worker, or for definite foreign mission work to be determined by the executive committee	$ 600.00
Field secretary	400.00
For running expenses (survey and campaign expenses)	100.00
For the Luther League of America	100.00
Total	$1,200.00

On motion, one week was set aside as Young People's Campaign Week. The president appointed a committee to be in charge of this campaign to work in conjunction with an extension committee and all proper synodical authorities.

Mr Harry Hodges agreed to place a copy of the LUTHER LEAGUE REVIEW in each society. Arrangements were made for publishing in the LUTHER LEAGUE REVIEW a rather full synopsis of the minutes of this convention. On motion, the secretary was directed to place as many copies of the LUTHER LEAGUE REVIEW as necessary in each society. Mr. Hodges agreed to let us have these additional copies at the cost of five cents each.

On motion the books of the treasurer were left open until November 20, 1921. All delegates were urged to send remaining checks in before that date in order that they may be included in this year's report. Owing to this fact the committee on treasurer's report was unable to make a complete report until after November 20. The following resolutions were adopted:

STANDING RESOLUTIONS.

"1. That the statistical reports be placed in the hands of the statistical secretary ten days before the meeting of the convention.

"2. That all money to be credited to societies shall be placed in the hands of the treasurer two weeks before meeting of the convention.

An overture from the South Carolina Literature Committee was read and discussed. It was decided that it was not best at this time to undertake the preparation of additional literature in conjunction with the North Carolina and South Carolina Federations.

It was moved and carried that the delegates present make tentative pledges for their societies. The budget for 1922 was divided into ten dollar shares and the following delegates made the following tentative pledges:

Congregation	Shares
Corinth	3
Marion College	1
Pleasant Hill	2½
Virginia Heights	23
Elizabeth College	8
Pulaski	3
St. Mark's	15
Wytheville	3
Blacksburg (Missionary Society)	3
Marion (Luther League)	4
St. John's (Tennessee)	10
Total	77½

Knoxville and Roanoke issued invitations for the 1922 convention. On motion, the matter was referred to the executive committee.

The president-elect read the following committee appointments:

Extension Committee—Rev. G. H. Rhoades, Mr. R. B. Silcox, Miss May Scherer.
Literature Secretary—Josephine Brown.
Mission Study Secretary—Nellie Cassell.
Executive Committee Members—Rev. S. W. Hahn, Catherine Cox.

The report of the committee on resolutions was read and approved by rising vote.

"We, your committee on resolutions, submit the following:

"First—That we as delegates and visitors extend our sincere thanks to the members of the Luther League and of the Women's Memorial Church of Pulaski for their kindness and hospitality during the meeting of our convention.

"Second—That we extend our thanks to the visiting speakers for their kindness in attending our convention, also for their inspiring and helpful talks by which we have been greatly benefited.

"Third—That we express our appreciation of the faithful work and untiring efforts of our present officers."

Following this Miss May Scherer of Marion College conducted a Round Table which proved both interesting and inspiring, and Rev. W. G. Cobb, pastor loci, conducted the closing services of the convention.

The executive committee met in the study of Rev. W. G. Cobb, November 12, 1921. There were present Mr. V. A. Keister, president; Mrs. Ruby Levy, vice-president; Miss May Copenhaver, secretary; Mr. R. B. Silcox, treasurer; Miss May Scherer, statistical secretary; Miss Catharine Cox. The campaign week for the Young People's work was discussed. The week preceding Lent was selected. Miss May Scherer, Rev. G. H. Rhodes, Mr. R B. Silcox, and Rev. O. F. Blackwelder were appointed a committee to have the matter in charge.

Rev. S. W Hahn and Miss Catharine Cox were appointed as the two additional members of the executive committee.

The literature secretary was directed to see that each society is supplied with a packet of Mrs. Virgil Sease's Program Literature, to be paid for by the Federation.

The following standard of excellence was adopted for the local societies:

1. A 10 per cent increase in membership.
2. An average attendance of 50 per cent of resident members.
3. A 20 per cent increase in contributions.
4. At least two public meetings held during the year.
5. At least one meeting in which the cause of the ministry is presented.
6. A missionary program once a month.
7. Reports sent on time to Federation treasurer and statistical secretary.
8. A regular delegate to annual Federation meeting.
9. A subscription to the LUTHER LEAGUE REVIEW.
10. One Mission Study book read by each member of the society during the year.
11. Letters from Federation officers answered promptly.
12. 100 per cent daily Bible reading.

The observance of any ten of the above points places a society on the high honor roll.

NEW YORK

NEW YORK

—The District Luther League of New York City held its convention Saturday, November 26. At the afternoon session items of business were considered and an address given by Rev. Harold S. Miller, president of the Luther League of New York, on "The Fifteen Points: Our Ideal Program." The evening session was featured by an address by Mr. Hajime Inadomi, Japanese student at Mt. Airy Seminary, who spoke on "What Christ Meant to Me."

MOUNT VERNON

On September 18 and 19 in St. Paul's Church there was fittingly observed the fifteenth anniversary of Rev. Eduard Staudermann as the pastor of St. Paul's, and the twenty-fifth anniversary of his ordination to the ministry.

On Sunday morning, special services were held with appropriate music, decorations, and the sermon preached by a former pastor, the Rev. J. Geo. F. Blaesi.

On Monday evening the congregation to the number of about 250 met for a banquet in the Sunday School room. Greetings were brought from fellow-pastors, and in appreciation of the work done in bringing St. Paul's to its present prosperous condition, Pastor Steudermann was presented with a substantial check, and a large sterling silver loving cup, suitably inscribed.

BROOKLYN AND LONG ISLAND DISTRICT

The Brooklyn and Long Island District League met for their annual convention on October 22, in the Church of the Incarnation. The afternoon session was devoted to business, a discussion of "Fifteen Points," the standard for the local league, by the newly elected President of the New York State League, the Rev. H. S. Miller, and an address on "New Methods" by Mr. Harry Hodges, General Secretary of the Luther League of America. At the evening session a pageant, "Luther's Coat of Arms," was presented by the members of St. John's Luther League, Richmond Hill, followed by an address by the Rev. Howard Gold on "World Service Campaign." Special music added to the convention, which was voted to be the best in the history of the District.

OHIO

The Luther Leagues of the Tenth District held their annual convention in Roseville, Thursday, September 1. There were a large number of delegates present, and a most enthusiastic convention was held. The following officers were elected for the ensuing year: President, Lawrence Redman, Zanesville; Vice-President, Rolland Dozer, South Zanesville; Recording Secretary, Miss Elizabeth Keyes, Newark; Corresponding Secretary, Miss Margaret Conrade, Zanesville; Treasurer, Miss Thiel, Martin's Ferry. Plans were made to take an active part in the work of the State League. The next convention will be held in St. John's Church, Zanesville.

—On Sunday evening, November 20, the leagues in all the churches in Ohio had charge of the service in their respective churches, and presented a program setting forth the aims and purposes of the Luther League, with the offering devoted to the Ohio State League's pledge to the Special Fund.

NEBRASKA

STATE CONVENTION.

"Strength in Unity" was the theme of the eleventh annual convention of the Luther League of Nebraska held at Grace Church, Lincoln, September 23, 24 and 25.

Rev. W. H. Blancke, of Newton, Iowa, expressed the value of a unified state and national league, in the opening address of the convention. The adoption of a new constitution and the request for recognition in the minutes of synod were among the items of business. The General Secretary of the Luther League of America, Mr. Harry Hodges, conducted the Luther League Institute, where valuable information regarding the local leagues was obtained. As a fitting climax, at the closing service of the convention, Rev. O. D. Baltzly in his sermon appealed to the young people of the state to be loyal to their Christian convictions.

The officers for the coming year are as follows: President, Alfred Beil, Fremont; Vice-Presidents, Rev. F. J. Weertz, Omaha; Miss Marie Kinsfater, and Miss Emma Ruwe; Recording Secretary, Miss Bertha Grapengiser, Omaha; Statistical Secretary, Mrs. G. W. Uhler, Benson; and Treasurer, Miss Louise Schmitz, Lincoln.

ILLINOIS

CHICAGO

The Luther League of Chicago held their annual banquet at the Sheridan-Plaza Hotel on Wednesday, October 19, 1921. After partaking of the good things of the banquet, a program interspersed with special musical numbers and community singing and the following addresses was rendered: "Why Is a Luther League," Mr. Adam Reuther, of St. James Luther League; "The Mirror of Christ," by Mr. Emery Kirkman, President of the Luther League of Illinois, and "Training the Color Guard," by the Rev. Luther M. Kuhns, Litt. D., of Omaha, Nebraska.

Mr. C. Walter Young was elected president of the senior class of Northwestern University in one of the most hotly contested elections of recent years. Mr. Young has been taking an exceptional interest in St. Paul's English Lutheran Church, Evanston, Ill., teaching in Sunday School and creating great interest in Luther League work among the University students. There are 250 Lutherans among the student body of 6,000.

GEORGIA

On the evening of September 25th, when the program of the Devotional Meeting was a study of Home Mission, the Luther League of the Church of the Redeemer, Atlanta, Ga., heard reports from three Leaguers who had accompanied their pastor, Rev. Karl L. Reisner, to Rome, Ga., seventy-two miles distant, and spent the day of September 24th assisting a little group of Lutherans of Rome in a house to house canvass for members of our household of faith.

WISCONSIN

HORICON

On September 21, Miss Effie Prebensen, charter member of St. Paul's League, Neenah, and organist for seven years, was united in marriage to the Rev. Bernard Steckler, pastor of Zion's Church, Horicon, formerly a member of St. Paul's League. A new Luther League in Zion's will soon be a reality.

OSHKOSH

The Luther League of St. John's Church, recently purchased the shades and curtain rods for the new parsonage at a cost of about $50.

MILWAUKEE

The Lutheran Young People's Federation of Milwaukee held a very successful rally at the Church of the Epiphany, Rev. P. W. Roth, pastor, on September 20.

—The Redeemer League reports holding a successful rally, when a devotional and social service was held, twelve new members added, and many inactive members reinstated.

The Redeemer League, in order to stimulate interest for a lively winter season and to obtain new members and regain old, started the ball rolling by participating in a rally.

The corresponding secretary sent out cards to all inactive or prospective members announcing the rally. A generous response was obtained and over double the usual number joined in the devotional service and later in a social hour where games and refreshments were the features of entertainment. With the dozen new members gained, and many old memberships renewed, results were most satisfactory.

—The Lake Park League meets regularly every Sunday evening at 6 o'clock when supper is served, after which devotional services are held, with the study of the Luther League Topics. An average attendance of forty is maintained. The League of the Swedish Church to the number of seventy were guests on October 30, and furnished the program for the evening, Pastor Stearns being the speaker. A Hallowe'en social was held on October 28. Students from the Normal School, Downer College, School of Engineering, and Milwaukee Motor School are members of this League.

WAUWATOSA

The Luther League of St. Matthew's Church organized on October 11. At a preliminary meeting on October 4, Geo. W. Rapps, a member of the State Executive Committe, was present and explained the work of the League.

RACINE

—The League, numbering about forty, holds regular business and social meetings, and is growing in strength.

MADISON

—Luther Memorial League has an intensive study program based on the Luther League Topics for their weekly Sunday evening devotional services, which are making interesting and worth while meetings.

DISTRICT OF COLUMBIA

LUTHER LEAGUE CENTRAL OF WASHINGTON, D. C.

The annual meeting of the Luther League Central was held at St. John's Church on Tuesday evening, October 4th. It was the Fifteenth Anniversary. The delegates assembled at 5 o'clock for a business session, during which reports were heard covering the year's work. There was a general re-election of the officers. At 6 o'clock supper was served, which was followed by brief addresses and a "round-table" discussion.

The evening service began at 8 o'clock, to which the public had been invited. The speaker of the evening was Rev. J. S. Simon, D.D., President of the Synod of Maryland, who gave a most inspiring address on the subject, "My Church and I." There was a very large attendance of members of the various churches of the city. Dr. Simon called attention to the great place the Lutheran Church occupies in the world's history, and among the denominations today, and of the necessity at this time among our own people of having a more thorough understanding of what our Church teaches, so as to establish an enlarged Lutheran consciousness. Instead of the number of churches, Dr. Simon said he would have the people think of them as "The Lutheran Church of Washington," or "The Lutheran Church of Maryland." Mr. Harvey A. Benner, one of the charter members, gave a historical account of the work of the Luther League Central during the past fifteen years, and told how the organization has been of help in many ways to the Lutheran Church in Washington. Since the Luther League has become the official young people's organization of our United Lutheran Church, we have entered upon a "new era." During the next year a series of conferences are to take place in the interest of the Lutheran youth of our city.

WASHINGTON

—The Luther League of St. Mark's Church celebrated their twenty-fifth anniversary on December 4 and 5. There were three special services. On Sunday morning there was special music and the sermon preached by the Rev. J. C. Bowers, D. D., of Catonsville, Md. At the evening service the speaker was Mr. Harry Hodges, general secretary of the Luther League of America. Monday evening was "Organization Night," with greetings from the Young People's Societies of the Washington District, and a special musical program.

TEXAS

CUERO

—On Sunday evening, November 12, a meeting of two hundred delegates was held in the Luther League hall for the purpose of organizing a State League. Rev. W. C. Wolfsdorff, president of the Texas Synod, extended greetings from that body. Mr. H. L. Weigand of Victoria was appointed chairman. Greetings were extended from Rev. William Hoebel of Yoakum, and at the conclusion of his remarks, on motion, it was decided to establish a permanent state organization. The following officers were elected: H. L. Weigand, President; A. A. Schramm Vice-President; Miss Lillie Boeh, Recording Secretary; Miss Anna Goldman, Corresponding Secretary; and Otto Kuch, Yoakum, Treasurer.

IOWA

COUNCIL BLUFFS

We had our business meeting September 6, and our League adopted the "Purpose Cards."

DUBUQUE

Our rally to resume devotional meetings was held Sept. 11. The election Sept. 15 gave us the following officers: President, Lester Wendt; Vice-President, Evelyn Lantzky; Secretary-Treasurer, Gertrude Langman.

MUSCATINE

At our recent meeting the following notables were elected: President, Caroline Liebbe; Vice-President, Hazel McLain; Treasurer, Mary Weiskotten; Secretary, Freda Boldt; Cor. Secretary, Miss Louise Maisenbach.

A contest is now on to increase our membership. The League is divided into four teams: points given for new members, old members "brought to life," for attendance, etc.

DES MOINES

Our weekly meetings have an average attendance of 25. The High School people feel that this is their interest in the church and are boosting it strongly. The discussional is the type of meeting promoted.

Fort Madison is fast assuming the proportions of a real Luther League. Our leaders are beginning to speak freely on topics; getting away from plain reading. Self-confidence was what we needed. L. L. Topics will be used next year; better meetings expected.

IOWA CITY

On October 1 we had our reception for Lutheran students attending the University. Quite successful with an attendance of about 75.

Iowa City says: "If any of your members are attending the University please tell them that we invite them to enjoy the privileges of our league."

NORTH CAROLINA

The Executive Committee and Standing Committees of the Luther League of the United Evangelical Lutheran Church of North Carolina met in a regular session in Concord on the afternoon of September 17th, 1921.

The committee discussed the matter of a meeting place for the next convention. Two invitations have been received, Wilmington and Cherryville.

The work of the Finance, the Extension, Missionary and Publicity Committees were outlined.

GASTONIA

The home of Mrs. J. C. Dietz, of Gastonia, was beautifully decorated with the Luther League colors on the evening of the 16th of September, 1921, in honor of Miss Ethel Rhyne, the charming and gifted daughter of Mr. E. S. Rhyne. The Luther League of Holy Trinity Church acted as hosts.

Miss Rhyne is the first young person of that organization to volunteer for life service in the Deaconess work. She left for the Mother House in Baltimore the 1st of October. There are several other capable young people who are expected to volunteer in a few years.

Miss Rhyne was very appropriately showered by the young people.

The good wishes of the Luther League go with Miss Rhyne.

SALISBURY

—St. John's League held a public meeting on October 30, when talks were given on "What Can a Young Man Do?" by the president, Mr. M. D. Petrea, and "The Value of the Luther League in Training for Spirituality," by Miss Margaret Linker. The main address was made by Rev. G. H. Cooper, who made a strong appeal for more Christ-like service among the young people in the League and the Church.

PENNSYLVANIA

B. M. C. DISTRICT

In order to afford the young people of the District an opportunity to secure religious training so as to equip them and inspire them for greater service and interest in the work of the local congregation and the Luther League, and to provide some definite work in which the whole District may enlist, the B. M. C. District have arranged for a Training School for Christian workers to be held from October 13 to December 8. The program includes lectures on the Bible, Lutheranism, Weekday Christian Instruction, the Common Service Book, Church Music and Art, and Young People's Work, and the leaders will include the Revs. C. M. Jacobs, D.D., Robt. R. Fritsch, W. C. Schaeffer, G. C. Rees, L. Reed, and Miss Mabel Locker. The school will be held in various churches of the district, and certificates will be given on the completion of the course, which will apply as credit on future courses.

CHESTER

The Sunday evening services of Holy Trinity Church are being given over to the various organizations of the church. Dr. C. P. Wiles was the speaker at the Men's Rally. Mrs. A. Pohlman addressed the meeting given over to the Women's Missionary Society. October 16 was Luther League night, when the young people held a rally, with Miss Brenda Mehlhouse as speaker. The League is conducting devotional services every Sunday evening, and holding monthly business and social meetings. October 30 was Boy Scout Night.

MELROSE PARK, PHILADELPHIA

St. John's League held their monthly business-social-devotional meeting on October 6. A feature of the meeting was the volunteering of almost every member of the League for some definite service in the church, reports to be made at each monthly meeting. Securing new members for Sunday School, visiting the sick and shut-ins, ushering at the Sunday evening services, helping with the classes at the two settlement houses of Philadelphia, writing to the girls and boys of the League away at school, and reports of the work of our Church in Japan, China, India and Africa, were some of the activities planned. The leaflet "When the Deaconess Came to St. Paul's" was the suggestion for this work.

PHILADELPHIA

The Fall convention of the Philadelphia District League was held on October 25 in the Church of the Incarnation. At the afternoon session there were reports of committees, and regular business was transacted. At the evening session impressions of the State convention were given, greetings brought from the State League, and a series of simultaneous conferences held. These covered all phases of League work, one on "The Pastor and the League," and others on the inspirational, educational, social, devotional, and practical side of the League. Much practical help was thus given.

On October 4 the annual President's Dinner of the Philadelphia District was held in Bethlehem Church. A large representation of the Leagues gathered together, and after the dinner, held a meeting when ways and means and plans for the entertainment of the state convention to be held in Philadelphia were discussed.

—Under the direction of the Philadelphia District League a training school for Junior and Intermediate leaders is being held in St. Paul's Church. The general program is as follows:

November 22—First Steps in Junior and Intermediate Work.

November 29—Practical Plans for Leaders.

December 8—Christmas Suggestions and Plans.

December 15—Missionary Education of Juniors and Intermediates.

Much practical help is also given in hand-work, story-telling, Bible drills, music, social hints, and plans for the teen age boys and girls. The school is the result of requests from the Junior leaders of the district for practical help in the work.

—The Philadelphia Junior Leagues held a rally in St. Paul's Church on Saturday, November 12. Despite a heavy downpour of rain over 200 children were present. The affair was arranged by the District Junior Chairman, Mrs. A. F. Keller, and the program consisted of the reciting of Bible Alphabets, Books of the Bible, and Psalms by the different Junior Leagues, an exercise—The Explanation of the Luther League Emblem—the reading of a story on Luther, interspersed with bright, hearty singing. The selection by St. Luke's Junior vested choir was a feature. The program closed with a story hour. A social hour followed. The Junior Leagues of Apostles, Atonement, St. Paul's, St. Luke's, Bethlehem and Zion participated in the program, and special guests were 15 children from the Germantown Orphans' Home, and 30 from the Lankenau Girls' School.

ALLENTOWN DISTRICT

—The twenty-sixth annual convention of the Allentown District Luther League was held November 17, in Salem Church, Bethlehem. The morning session was given over to business. At the afternoon session practical plans were discussed. A model demonstration of a Senior meeting was conducted by Mr. Musser White, of Harrisburg, and this was followed by a conference on Senior methods by Mr. M. Haller Frey, executive secretary of the Luther League of Pennsylvania. Seventy-five children of Salem Church then gave a Junior demonstration, ably conducting an interesting and informing Thanksgiving program. This was followed by a Junior conference by Miss Brenda Mehlhouse. At the evening session the main address was delivered by Prof. J. D. M Brown, of Muehlenberg College, on "The Luther League and Christian Education."

PALMERTON

—Following a conference of young people, a Luther League with two divisions, Senior and Intermediate, was organized November 15 in Holy Trinity Church. The first piece of service rendered will be the distribution of the *Outlook*, the parish paper, and the selling of the 1922 Church Almanac.

SPRY

—The Juniors of Christ League held an interesting Thanksgiving program on November 20, at which a program of music and readings was well rendered by the Juniors.

PITTSBURGH

—The fourth annual Presidents' and Workers' Dinner of the Pittsburgh District Luther League was held December 1. The address of the evening was delivered by Mr. Harry Hodges, general secretary of the Luther League of America.

PHOENIXVILLE

—The Junior Luther League of St. John's Church gave an interesting entertainment on November 23 in the lecture room of the church. The program consisted of musical numbers by the Junior choir, readings, an execise, "The Spirit of Thanksgiving," by fourteen Juniors and a pageant entitled, "Alice Through the Postal Card," in which twenty-five Juniors took part, the scene of the story being Japan. This is one of the most active organizations of the church.

WILKESBARRE

The Northeastern District League held their annual convention on Thursday, November 10. The morning session was devoted to business and to a paper on "What are the aims or purposes of the

Luther League?" by St. John's League, Honesdale. At the afternoon session there was a conference on Junior League Problems by Mrs. M. Haller Frey, member of the State Junior Committee, followed by discussion, and the topic, "The Luther League" presented and discussed under two phases, "The Importance and Value of Devotional Meetings," and "The Importance and Value of Social Meetings," by St. Paul's, Wilkesbarre, and Holy Trinity, Scranton. At the evening session an address was delivered by the Rev. F. K. Fretz, Ph. D.

DISTRICT CONVENTIONS

The following Districts held conventions in November: November 10, Northeastern, Upper Lehigh and York; November 17, Allentown, Lancaster and Pittsburgh.

READING

—The first Junior rally of the Berks District League was held in Grace Church, October 29, with about 150 Juniors and their leaders present. The afternoon program in charge of Grace Junior League consisted of well rendered musical numbers, devotional exercises, a model meeting with the study of the topic, "Standing for God's Truth—Martin Luther"—and an exercise, "Luther's Coat of Arms." Lunch was served between sessions, and indoor games and a Story Hour enjoyed. The evening session, in charge of Mr. Ralph Swavely, district president, was featured by an address to the leaders by Miss Brenda Mehlhouse.

YORK

St. Matthew's Luther League on Sunday evening, October 23, held its annual Fall Rally. The speaker of the evening was Mr. Wm. E. Menges, ex-president of the Luther League of Pennsylvania, who spoke on "The Qualifications of a Leader," using as the basis of his remarks "What is that in thine hand?" Over a hundred were present.

St. Matthew's League on Tuesday, October 25, held a Luncheon Conference and Social. The speakers were Mr. M. Haller Frey, Executive Secretary of the Luther League of Pennsylvania; Mr. Wm. H. Jones, President of the York District League; Rev. S. L. Hench of the York District, and Dr. W. E. Brown, pastor of St. Matthew's Church. Following the conference an enjoyable social was held, and several new members were added to the roll.

—The second annual Junior Convention of the York District was held in Christ Church, York, on November 5. A splendid program was rendered from 3 to 5 o'clock by the Juniors of Christ, Union, Dallastown, St. Matthew's, Hellam, Trinity and Christ Leagues Christ Lutheran Junior Orchestra rendered several fine selections. An indoor picnic was enjoyed from 5 to 6, followed by a Story Hour from 6 to 7 in charge of Miss Grace Drayer. The evening session was given over to a playlet on Thanksgiving by the Juniors of Christ League, to greetings from the various district and state officials, and to a talk to the leaders by Miss Brenda Mehlhouse. About 250 Juniors representing 15 Junior Leagues were present.

—The twenty-seventh annual convention of the York District Luther League was held in Grace Church, York, Pa., Rev. D. S. Martin, pastor, on Thursday, November 10.

The registration of delegates and visitors was one of the largest in the history of the organization. The reports of the officers and committees showed that aggressive work is being accomplished in every branch of the district work. More money went through the hands of the treasurer than in any previous year. Six new Senior and two new Junior organizations were added to the enrollment.

At the morning session Mrs. Clarence W. Depfer conducted a conference on "Intermediates and Their Problems."

Musser D. White, treasurer Luther League of Pennsylvania, led a conference at the afternoon session on "District Work and Workers." and a conference for pastors on "Value of a Young People's Organization in the Congregation," was in charge of Rev. S. L. Hench. The address of the afternoon was delivered by Rev. G. Albert Getty, D. D., on the subject, "The Church's Call to Our Young Women."

At the evening session the Rev. Charles S. Bauslin, college secretary, Board of Education, United Lutheran Church in America, delivered a forceful address on "Open Fields of Service for Our Young Men," his theme being "Living the Life."

The convention theme, "Opportunities of the Individual," was emphasized by all of the speakers and conference leaders.

The following officers were installed to serve during the coming year: President, William H. Jones, York; Vice-President, Enos Eberly, Dallastown; Secretary, Stella J. Schaeffer, York; Treasurer, Catherine Eichelberger, West York; Statistician, Ruby Myers, Spring Grove; Chaplain, Rev. S. L. Hench, Dallastown.

GENERAL SECRETARY'S LETTER

(*Continued from page 11*)

the specific study of missions, and of definite missionary work, by local, district and synodical (state) leagues.

(C) Life Service—By directing the thought of the young people to the service of the Church, both as a vocation and as an avocation.

Around this article the future policy of the Luther League of America will develop and grow. You will note that while every organization will be urged to assume some definite work, no interference will be made with any work already assumed.

If this article is adopted by the convention, each department (education, missions, life service), will have a section in the REVIEW and a competent leader. More in our next.

We are about to start for Boston to attend the annual meeting of the Interdenominational Young People's Commission, who this year are to be the guests of the Christian Endeavor Society.

Yours very truly,

HARRY HODGES,
General Secretary.

P. S.—You will note that the senior topics for 1922 are built on the interdenominational scheme with two exceptions, the insertion of our own missionary topics and the observance of festival days. Two exceptions which every Lutheran will want to make.

THE NEW YEAR

Again another year has dawned. By the grace of our Heavenly Father, we are permitted to enter the year of 1922. May it bring large spiritual blessings to every one of us! May it be a most prosperous and happy year for all alike! May every one of us follow faithfully the leading of the blessed Master throughout the coming year, conscious that whither He goes there will be no overpowering danger; no defeat. But, on the other hand, by His sustaining power there will be only increased strength, a deepening of life, a true joy. And so, let us confidently and trustfully enter this new year with Him, and all will be well.

Hints for Senior Topic Leaders

BY REV. J. S. ALBERT

Dear Leaders: Upon you depends the success of the meeting. If you come unprepared, misinformed, lacking interest and enthusiasm in the topic you are being asked to lead, the inspirational and reverential part of the meeting will also be a failure. The success of any devotional meeting depends upon the time of prayerful preparation made by you.

I am sure that the meetings held in Luther Memorial Church, Madison, Wis., are a success in many particulars. For this month's hint I am having published a copy of the Discussion of the Topic used by this league at one of the meetings just recently. I note that this league does not follow the Topics as suggested by the organization, yet as one acquainted with their peculiar problems, some of the topics have not appealed to university students, of which a great number attend the meetings. I feel, however, that we should use the Topics as scheduled, because a great amount of help can be secured through the questions in the Topics Booklet and from other sources. The Topics are prepared with painstaking care, and the leader may use his own method of presenting the discussion. Here is the outline of the meeting to which I have referred:

TOPIC—"WHAT IS THE TEMPORAL STATUS OF THE CHURCH?"

Discussion of Topic led by Ernest H. Pett.

1. Is the church being criticised? (a) Favorably. (b) Unfavorably.

2. Is the criticism beneficial or not? (Is it building up the church or not?)

3. If church is being built up by criticism, is that the way the church should be built up?

4. If the church is *not* being built up due to criticism, what will remove the criticism and allow growth? (a) Modernizing the church? (Definition of modern church). (b) Will modernizing the church remove the criticism? (c) Will modernizing the church increase the criticism? (d) Will removing the criticism remove a stimulus to the church?

5. Has the course of the church been as follows: (a) Demonstrative—The early church proved to the heathen that the Christian life is the better life to live. (b) Stagnation (due to self-satisfaction). The Roman church. Criticism arose resulting in (c) Revival—The Reformation. Making for progress.

6. What period are we in?

7. Has the church dropped into a cycle of stagnation and revival?

8. Is socialization of the church the remedy? If not, what is?

9. If socialization is the remedy then "How far do you want your church to go?" (This last query was dealt with last year.)

I am very glad to send this outline in, however not assuming that it is the last word on our work of making the topics interesting and instructive, but to show what can be done when the leader realizes his responsibility and is willing to take time and work out a plan for the meeting. I am afraid that the topic outlines given in the Topics booklet are being used more as crutches instead of becoming as they ought to be incentives for work on the part of the leaders. And along with the discussion do not forget to use stirring hymns and prayer that the meetings may be fruitful to every member for his growth in grace and in service. Three things needed are: Splendid Opening Service; Spirited and Devotional Discussion; Whole-hearted Closing Service. Leaders! Do well your part!

TOPIC FOR FEBRUARY 5.

Suggested hymns—"How Shall I Follow Him I Serve?" "Jesus I My Cross Have Taken," "Am I a Soldier of the Cross?" Also use hymns on Christian service (C. S. Book). Psalm 100 very appropriate. Prayer that the young people may realize their opportunity and seize it to make Christ known to the nations. Have papers read on "The Beginnings of Young People's Society," "The Growth of Young People's Society," and "The Present Outlook." Here is the opportunity to bring to non-members of the society the great vision of service when we contemplate only the combined force of the young people in our Church as they have been gathered into Luther Leagues, Walther Leagues, and Christian Endeavor Societies. Then we have Y. P. Societies in India, Africa, China, Porto Rico, Japan, and in South America. Perhaps members could name more. Then when we think of the other Y. P. societies of other denominations, what a noble band they are to help bring the Gospel to the ends of the earth. What a prospect to contemplate! Leaders, you have here a splendid opportunity.

TOPIC FOR FEBRUARY 12.

Hymns from C. S. Book: "Take My Life and Let It Be," "Saviour, Teach Me Day by Day," "Soldiers of Christ, Arise," and Hymns on the Christian Life. Psalm 19. Prayer that we fail not to follow the com-

(*Continued on page 34*)

Senior League Topics

LUTHER LEAGUE TOPICS—1922

NEW YEAR, 1922

Jan. 1—New Year Sunday. "A Better League" (I Cor. 15:57, 58).

EPIPHANY SEASON

Jan. 8—First Sunday after Epiphany. "Utilizing Opportunities" (Gen. 41:14-40; II Cor. 6:1, 2).

Jan. 15—Second Sunday after Epiphany. "God in Our Lives" (Gal. 5:16-26).

Jan. 22—Third Sunday after Epiphany. "Do Christian Principles Apply to Buying and Selling?" (Prov. 20:10, 14; Amos 8:4-8; Luke 6:38).

Jan. 29—Fourth Sunday after Epiphany (Missionary). "The Smoke of a Thousand Villages" (Matthew 19:27-30).

Feb. 5—Fifth Sunday after Epiphany. "Young People's Societies Around the World" (Psalm 107:1-3).

Feb. 12—Sixth Sunday after Epiphany. "Better Purposes" (Numbers 14:20-24).

Feb. 19—Sexagesima Sunday. "The Sources of Happiness" (John 4:9-14; 13:12-17; 15:11).

Feb. 26—Quinquagesima Sunday (Missionary). "A Cobbler-Missionary" (Matt. 25:14-30).

LENT

March 5—First Sunday in Lent. "Better Home Life" (Col. 3:16-23).

March 12—Second Sunday in Lent. "Habits Good and Bad" (Prov. 4:23-27; Heb. 10:23-25).

March 17—Third Sunday in Lent. "What Does Following Christ Mean?" (Matt. 16:24-26; John 10:27-30, 22:26).

March 24—Fourth Sunday in Lent (Missionary). "A Modern Apostle of the New Hebrides" (Psalm 46).

April 2—Fifth Sunday in Lent. "Better Bible Reading" (Deut. 6:1-9).

April 9—Palm Sunday. "The Master's Invitation" (Luke 14:16-24; John 3:16).

EASTER

April 16—Easter Sunday. "Citizens of Two Worlds" (Rom. 12:1, 2; Philippians 3:13, 14, 20; I Peter 1:3-5).

THE EASTER SEASON

April 23—First Sunday after Easter. "How to Overcome Difficulties" (Numbers 13:25-31; I John 5:4-5).

April 30—Second Sunday after Easter (Missionary): "A Girl Who Consecrated Her Handicap (II Cor. 43.

May 7—Third Sunday after Easter. "Better Lord's Day Keeping" (Jer. 17:19-27).

May 14—Fourth Sunday after Easter. "How Can We Help Our Church and Get Help From It?" (Psalm 122:1-9).

May 21—Fifth Sunday after Easter. "What the Luther League Does For Me" (Matt. 25:14-30).

ASCENSION

May 28—Sunday after Ascension (Missionary). "The Veteran of Van" (Matt. 10:5-8).

WHITSUNDAY

June 4—Whitsunday. "Better Friendships" (I John 4:13-21).

TRINITY SUNDAY

June 11—Trinity Sunday. "How the Persons of the Trinity Work Together" (John 14:21; John 15:26-27).

TRINITY SEASON

June 18—First Sunday after Trinity. "Cultivating Contentment" (Philippians 4:10-20).

June 25—Second Sunday after Trinity (Missionary). "The Greatest Leader in China" (John 15:9-13).

July 2—Third Sunday after Trinity. "How to Get the Blessings of Freedom" (John 8:31-36).

July 9—Fourth Sunday after Trinity. "Better Praying" (Matt. 7:7-11).

July 15—Fifth Sunday after Trinity. "The Effects of Gambling" (Exodus 20:15).

July 23—Sixth Sunday after Trinity. "Grow" (II Peter 3:18).

July 30—Seventh Sunday after Trinity (Missionary). "The Patriarch of the Lutheran Church in America" (Psalm 33:12-22).

Aug. 6—Eighth Sunday after Trinity. "Better Recreation" (I Thess. 5:16-24).

Aug. 13—Ninth Sunday after Trinity. "Pride or Humility" (James 4:6-10).

Aug. 20—Tenth Sunday after Trinity. "Following and Setting Good Examples" (I Cor. 10:1-11; Phil. 3:17-19).

Aug. 27—Eleventh Sunday after Trinity (Missionary). "Justinian Von Welz" (I Cor. 1:26-31).

Sept. 3—Twelfth Sunday after Trinity. "Better Giving" (Acts 20:31-35).

Sept. 10—Thirteenth Sunday after Trinity. "God's Commands and Our Obedience" (Psalm 119:33-40).

Sept. 17—Fourteenth Sunday after Trinity. "Getting an Education" (Proverbs 9:1-11).

Sept. 25—Fifteenth Sunday after Trinity (Missionary). "A Day in the Dark Continent" (II Tim. 2:1-4).

Oct. 1—Sixteenth Sunday after Trinity. "Better Work" (Rom. 12:9-11).

Oct. 8—Seventeenth Sunday after Trinity. "The Folly of Procrastination" (II Cor. 6:1-2).

Oct. 15—Eighteenth Sunday after Trinity. "True Patriotism" (Psalm 48).

Oct. 22—Nineteenth Sunday after Trinity (Missionary). "Passavant: The Champion of the Helpless" (James 1:27; Matt. 1:28-30).

Oct. 29—Twentieth Sunday after Trinity. "Reformation Principles Applied Today" (I Peter 1:22-25).

Nov. 5—Twenty-first Sunday after Trinity. "Better Thinking" (Phil. 4:4-8).

Nov. 12—Twenty-second Sunday after Trinity. "The Meaning of Church Membership" (Matt. 10:32-33).

Nov. 19—Twenty-third Sunday after Trinity (Missionary). "In the Steps of the Great Physician" (Matt. 11:1-16; John 14.12-13).

Nov. 26—Twenty-fourth Sunday after Trinity. "Praise God" (Psalm 145:1-21).

Dec. 3—First Sunday in Advent. "Better Speaking" (Prov. 10:10-21, 31, 32).

Dec. 10—Second Sunday in Advent. "Some Things I Believe in and Why" (John 11:17-27).

Dec. 17—Third Sunday in Advent. "The Glorious Gains of Fidelity" (Rev. 2:1-10).

Dec. 24—Fourth Sunday in Advent. "How to Have Christmas All the Year" (Luke 2:8-20).

Dec. 31—Sunday after Christmas (Missionary). "Our Proxies" (Numbers 8:17-22; Matt. 28:19; I Cor. 6:19-20).

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Fifth Sunday after Trinity. February 5, 1922.

YOUNG PEOPLE'S SOCIETIES AROUND THE WORLD

Psalm 107:1-3

DAILY BIBLE READINGS.

Monday—1 Samuel 10.
Tuesday—2 Kings 4:38-41; 6:1-7.
Wednesday—Ezra 1.
Thursday—Psalm 133.
Friday—Daniel 1.
Saturday—Mark 3:13-19.

(Rev. Luther M. Kuhns, Litt. D.)

The Psalmist gives thanks to God for his mercy. To rescue the people for God; to give thanks for this redemption; and to gather the people, for gathering follows redeeming, is no small missionary programme. The missionary usually has a programme. To a greater or less extent, the words of the Psalmist show the work of the foreign missionary. Young People's Societies have a place in this work.

Organized societies in which young people are called upon for individual responsibility, whether executive or initiative, appeals strongly to the Oriental youth. These societies, however, require the careful direction of the missionary. Sociability and the desire for companionship is human. One might almost say, "animal." And this is not merely racial or geographical. It is human nature. The mission-

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 2 by LUTHER LEAGUE REVIEW, 427 Drexel Bldg., Philadelphia, Pa.

ary seizes upon this skilfully to attract and hold the young people both in and for the mission.

In practically all our Lutheran Missions, wherever they are found in foreign lands, young people's work is carried on in some form. No one can so effectively bring the young people into the mission as the young people themselves, and no one can win them to Christ as their own fellows. Philip can best bring Nathaniel. This scriptural rule holds good wherever the Church of Christ is found. Young People's organizations have been recognized as effective agencies in the Orient as they are here.

Young People's work in the mission field is, of course, very different from what it is in America, or in the homeland. This is necessarily so, because conditions are different; circumstances are not the same, and everything is entirely at variance with what we are accustomed to at home. The Luther League work is necessarily different. But wherever the Small Catechism goes, there is Young People's work, and the Lutheran Church, true to its record, never neglects her young people.

Education, trained investigation, is showing the young men and young women of Japan, China, and other heathen countries the weakness, the failure to satisfy the soul hunger or longing, in the stocks and stones of idol religions. But where are they to find the living Christ? They want the living faith; but many do not know where to look for the truth. On the platform of the Rochester Convention of the Student Volunteer movement, after having taken a theological seminary course, an American student who had been in the Orient said: "I am returning to Japan as a missionary, because of the appeal of one of my own students, 'please, teacher, may I join your Bible class?'" He had gone originally to Japan without any thought of and rather adverse to missionary work for himself. Students come to their teachers and to the missionaries and ask them to teach them the Bible. One of our Lutheran missionaries says, "One of my students within three weeks of the time I was to leave for America, came to me, ostensibly to ask about school duties, but pulled out of his pocket a little red Testament he had bought somewhere, and he asked me to teach him." These incidents show the opportunity and the interest among the youth in our mission fields. It was evident to me that there is a place for the Luther League in all our mission fields.

In China, the Augustana Synod has a mission where there is a school for girls and a school for boys. Good work is done here for the youth of the mission. The mission of the United Norwegian Church at Hankow, and at Fan-cheng, and at Tzeho in China, all have provisions for work among the youth of the Church. At Fen-cheng there is a school which at one time had 150 children in attendance. In this mission a former Luther Leaguer of the Chicago Luther League is doing effective work. The students of St. Olaf's College were supporting work in China, and a notable step was taken when in 1910 Mrs. Mina Uald was sent as a teacher for the children of the missionaries. At one time 262 children were in attendance upon the school of this mission. Luther's Small Catechism," Pontappidan's "Explanation" and Vogt's "Bible History" were being used. In 1909, the home for boys had 85 enrolled, and that for the girls, 31.

At Tsingtau there was an organization of young people in this splendid mission that was doing excellent work among the native young people under the direction of Rev. Voskamp, who has been in China for 37 years. At Hong Kong similar work was being done by the missionaries in the Lutheran Missions through the instrumentality of the youth connected with the mission. Much might be added to this, but it is sufficient to indicate something of the nature of the work in the mission fields.

In Kurdistan, which belongs to Turkey, Rev. L. O. Fossum, now deceased, who was the Lutheran missionary in charge of the Inter-Synodical Evangelical Lutheran Orient Mission, found that the best way to reach the young people to win them to Christ was through the young people themselves. Those who were fortunate enough to hear Rev. Fosum speak know his interest in the work of the young people. (Luther League Review, Nov. 19, 1913, page 5.)

In Japan, due largely to the efforts of Rev. and Mrs. C. K. Lippard, Revs. A. J. Stirewalt and L. S. G. Miller, the Luther League found a place and a hearty welcome as an adjunct of the mission work: Rev Yamanouchi and his wife, the native pastor, and Mr. Wasa were much interested in this phase of mission work. The holding of Sunday Schools, Bible classes, kindergartens, and other agencies for interesting the boys and girls of Japan indicate something of the work for the youth in the Sunrise Kingdom. In 1911 not less than 688 children were gathered in twelve Sunday Schools and two kindergartens, with 31 teachers. The work of the Luther League was most encouraging.

In Liberia, Africa, there was a form of young people's work that might be called the League work of that mission. The former missionary, Rev. E. E. Neibel, wrote to me as follows: "Let me assure you that our young people of the Muhlenberg Mission, Liberia, Africa, send hearty greetings to the Luther League of America, and ask for your most earnest and serious consideration of plans for furthering the kingdom of God among the people of Liberia who are without Christ and his salvation."

In the Lutheran Mission in Catano, in Porto Rico, Miss May Melander, well known through the middle West as an enthusiastic Luther Leaguer, had a splended Luther League organization. Just at the period of adolescence, when most exposed to the temptations peculiar to Porto Rico, because of the customs of the country, the young people were brought under Christian influence through the Luther League. A little incident in this connection is interesting. A small child, who was being tormented by a grown person, was heard to say: "Don't! Miss May gave me this ribbon. I must not say bad words. If I do she will take it from me. Please don't make me say bad words."

In India Luther Leagues are found practically at all points where we have Lutheran Missions. It was my privilege to organize that very successful League at Rentachentala that has maintained its existence under most adverse circumstances until today. In 1906, at the All-Indian Conference, a resolution was adopted looking to the formation of Young People's Societies in all Lutheran congregations in India. The Constitution adopted was a modification of the organic laws prevailing in the Luther League of America, and the name proposed was the "Luther League of India." This League has a large field of operations. About one-fifth of the million Protestant Christians in India are Lutherans. Conditions in India are such that the Luther League must first establish itself in the larger cities. From there it will in time work out into the villages.

The following is from the Constitution of the India Luther League:

"1. Name.—The name of this organization shall be The Luther League of India.

"2. Faith.—We acknowledge as the bond of our union the Word of God as the only infallible rule of faith and practice and the unaltered Augsburg Confession as a correct exponent of that Word.

"3. The Object.—To strengthen . . . the feeling that they belong to the larger body of our Lutheran Church and to foster the spirit of loyalty to the Church. It holds as its keynote 'Of the Church, by the Church, for the Church.

"4. Membership.—Any Lutheran Bible Society or young men's society of whatever name connected with a Lutheran Congregation or Lutheran institution of learning its entitled to membership, provided that it is recommended by the pastor of its congregation."

In January, 1917, four Leagues in connection with the Rajahmundry Mission had 225 members, many of them future ministers and lay Church workers. Here is a programme from the boys Luther League of St. Paul's Church of this mission. Address "Our emblem and its significance"; address by the missionary; brief addresses by others; singing of the Luther League Rally Hymn. Here's another program of the India Luther League: Reading of the Epistle by the Secretary; a quartette by the missionaries; reading of the Gospel and the offering of prayer; address, "Sincerity in League Work"; solo, address by the President of the Luther League on "Responsibilities and Opportunities." In this address he enumerated the responsibilities which drag on the lives of young men, and the opportunities which we have to do good. Quartette; offerings; hymn; Lord's Prayer and benediction. I am sure you will say this is not bad, indeed I am sure you will say it is good.

The Luther League purposing to foster the spirit of loyalty, and to stimulate increased Christian activity, fits nicely into the work of the Lutheran Church at home and abroad, and by its service shows it is a worth while auxilliary of the Church.

Septuagesima Sunday. February 12, 1922

BETTER PURPOSES

Numbers 14:20-24
(Wm. C. Pereira)

DAILY BIBLE READINGS.

Monday—2 Saml. 7.
Tuesday—Gen. 45:4-8.
Wednesday—Isaiah 55:8-13.
Thursday—Acts 9:1-22.
Friday—Philippians 3:8-16.
Saturday—1 Tim. 2.

Are we satisfied with ourselves? If we are, then the thought of better purpose has no place in our lives. Are we satisfied to go about our daily business in the same manner every day whether it be good or bad? If we have fallen unconsciously into such a state of mind then we should just take one day off and have a good, honest heart to heart talk with ourselves.

First we must talk over our spiritual welfare. Every day there are many people who get down upon their knees and pray that their sins be forgiven them because they believe their prayers will be answered. Likewise, in our daily business we always find some one begging pardon of his fellow worker because he has provoked him unavoidably. But we do not repeat our same mistake every day or we would lose our friends; the workingman does not make the same mistakes every day or he would be discharged; the housewife does not continue to borrow from her neighbors, for she would become a nuisance. Now what do you think . . . will God discharge you if you are satisfied to ask forgiveness every day and the next day commit just as many sins?

We need better purposes in our minds. We must be always looking toward that higher standing of living if we are to become pure in body and soul. Still, it is difficult for some of us to distinguish right from wrong. But why don't these people consult some confidential friend who would guide them on the right path. What could be a more helpful guide than our Bible? When Peter was in doubt he asked the Lord how often he should forgive his neighbors, and the Lord answered him, 'seven times seventy.' This, I am sure, is similar to many questions which have arisen in our minds. Then, we have our ten commandments which will guide any of us along the path of good Christian fellowship. We must not only read and hear the teachings of God, but we must act according to their meaning.

We often forget the great debt which we owe to God. Many people feel sure that God will take them into his care if they are faithful bearers of the word and live good honest lives. But is this true? Paul brings out in the Epistle to the Romans this idea—that the doers of the word will be saved, not the bearers only, thus teaching that both bearing and doing are necessary. It is evident that we have a large multitude who are willing to bear, but where are the doers? A great many of us are satisfied to sit back in a Sunday School bench for five or ten years and never make any attempt to be a teacher, but how many are willing to give several hours a week to some small branch of the church work? Very few of us are courageous enough to speak about Christ to the man who works beside us. Jesus, when only a boy, said, 'I must be about my Father's business' . . . . How many of us say, 'I must be about my Saviour's business'? We leave it all to the minister and a few hard workers in the congregation. Not a few churches are suffering for the want of some one, besides the minister, to work, and the cry for leaders is always in the air. I believe that this shortage is due to the lack of some one to lead the children. Junior and Intermediate organizations seem so unnecessary to many of our young men and women of today. Every year some new game or novelty is brought to the child which should have no place on this earth. Just at present many a small child will become infatuated with a little top that says "put two"—"take one," and so forth. It has a marvelous attraction, but the attraction of some gentle woman or a good living young man would have a much better influence upon this youngster's life. Open your hearts—open your parish houses and teach the little ones to play the right sort of games or our top spinners will develop into gamblers and finally into ruin.

Do not wait until the new year in order to turn over a new leaf, for many resolutions are more harmful than they are fruitful. Start right now. Church activities are now in full sway, and if there ever was a chance for a willing worker it is at hand today. Do not look for honor in doing this kind of work, for honor is a worldly thing and in many instances arises through public sentiment. Once I asked a young man to perform for our Luther League. He happened to be in a sketch which did not turn out to be a brilliant success. Nevertheless he told me he would perform if I guaranteed to have a large audience. Now, what do you think of a man of that attitude? He was in earnest when he said this, and he really believed that the way to eternal happiness was through public praise. What a tremendous chance this man had for better purposes!

Where is the person who cannot have some better purposes? We all need them—the world needs them. "Europe needs food" is the cry in our country. Undoubtedly this is true, but what Europe needs most is Christ. What purpose is any better than this? This does not say that we in America do not need Christ any less than they. No one can do without him. Christ wants us to become like him, but how can we become Christ-like if we do not have better purposes?

Sexagesima Sunday. February 19, 1922

THE SOURCES OF HAPPINESS

John 4:9-14, 13:12-17, 15:11
(Rev. K. Otten)

DAILY BIBLE READINGS.

Monday—Matt. 5:1-11.
Tuesday—John 4:27-34.
Wednesday—John 4:26-30.
Thursday—Philippians 4:4-7, Gal. 5:22.
Friday—1 John, 1:3-4.
Saturday—John 16:22-24.

"True happiness ne'er entered at an eye;
"True happiness resides in things unseen."

The poet would direct us also to sources of happiness, saying:

"Go, fix some weighty Truth;
Chain down some passion; do some generous deed;
Teach ignorance to see or grief to smile;
Correct thy friend, befriend thy greatest foe;
Or with warm heart and confidence divine
Spring up and lay strong hold on Him who made thee."

As one looks from the windows of his home upon the twentieth century city he sees that men seek after happiness. It is right that they should. What is there to spur mankind to achieve some great purpose, to encourage the building of a richer environment, or to attain a divine ideal, if it be not eternal blessings couched in happiness? After a catastrophe of a world war which followed the sin and greed of individuals and nations, and which brought death, famine and misery, men should seek after happiness that the world might be made a better place in which to live. So as a palliative and as a positive good, this God-given attribute may be regarded as a necessity. And yet as we notice misdirected energies we ask, What is the source of Happiness? One like the Epicurean tries to find it in pleasure; another, as the Israelite bowing before a golden calf, finds it in money; a third, Endymion-like, seeks it in reputation or self-interest. The result seems to be that men are ever turning to something new because they are unwilling to turn to the old Gospel. But as Christ is the help in every soul experience, let us turn to Him in "whom all fullness dwelleth." "The Man of Sorrows" was never a despondent. Melancholia was not a part of His nature. He came into the world that men might have life and have it more abundantly. His birth was proclaimed by angels. As His star guided Wise Men to the manger, the heavens declared His glory. His first miracle in Cana of Galilee contributed to the innocent pleasure of wedding guests. The central message of all of his teaching was the Kingdom of God and its blessings. It was the joy of a rich prize. At one time it was comparable to a hidden treasure; again to a pearl of great price; and at another time like a great supper. He delighted in healing pain. Instead of reflecting sadness He removed it. "Weep not, she is not dead but sleepeth." He declared to His disciples that joy was a characteristic of His own life. "These things have I spoken unto you that my joy might remain in you." The manner in which He condemned the Pharisees portrayed His rebuke of asceticism, and in reply to the selfishness of an Epicurean He said, "Whosoever is chief among you let him be your servant." Certainly He must have been filled with joy as He rode into

Jerusalem amid the singing of throngs, "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord."

The Beatitudes (Matt. 5:1-12 were a part of Christ's teachings on "Happiness." The word blessed was the verbal equivalent of "Happiness." In these few words Jesus pointed to some ways of attaining it. He pointed to the individual rather than to his environment, to the traveler rather than to the externals of his journey. He declared that true joys begin at once and that Christian joys continue forever. So as we look at the life of Christ we find the source of His joy (1) in being free from sin, (2) in being a Savior to the race, (3) in self-sacrificing love, and finally, in being the divine Son of God.

In all of Christ's works there were elements of happiness. The references for this lesson chosen from John point to three of them. Jesus met a Samaritan woman at Jacob's Well. Ordinarily the Jews had no dealing with the Samaritans, for they had forsaken the pure doctrines of Israel. But Jesus not only received this woman but told her that he was the source of eternal life. She and many other Samaritans believed. Note the elements of happiness:

(1) The joy of knowing that Christ seeks us regardless of our sins.

(2) The joy of forgiveness. How miserable must have been the woman driven about by a sinful conscience! How happy are those who accept Christ! (3) The joy of leading others to Christ. "And many Samaritans believed on Him for the saying of the woman." (John 4:39.)

Christ washing the feet of the disciples taught two other elements of happiness: (1) We can rejoice in the love of Christ for us. He was equal with God (Phil. 2:5-11) yet He humbled Himself and came in the form of a servant. Christ was willing to suffer every indignity that we might have life. So He washed the disciples' feet, so He was crucified for man. (2) The joy of service, "Whosoever shall save his life shall lose it, but whosoever shall lose his life for my sake and the Gospel shall save it."

In John 15:1-11 Jesus taught that He was the source of all life. The disciples were to Him as branches are to a vine. What an emphatic truth! Christ said, "Without me, ye can do nothing." Paul said, "I can do all things through Christ who strengtheneth me." Yet all of this was to find expression in love. "As the Father hath loved me so have I loved you." "Continue ye in my love." "These things have I spoken unto you that my joy might remain in you and that your joy might be full."

Perfect happiness is found in following Christ. "If ye know these things happy are ye if ye do them."

Quinquagesima Sunday. February 26, 1922

A COBBLER MISSIONARY

(A Boy with Five Talents)

Roslyn Summer Sease.

DAILY BIBLE READINGS.

Monday—Jas. 1:5-8.
Tuesday—Acts 18:1-3; 20:17-35.
Wednesday—1 Cor. 9:16-18.
Thursday—1 Cor. 9:19-23.
Friday—Tim. 3:15-16.
Saturday—Gal. 6:6-9.

A COBBLER SHOP CURRICULUM. In 1761, in the village of Paulerspury, England, young William Carey came into the lowly home of a weaver. An unusual lad was young William, doing sums in the middle of the night, preaching to playmates from the branches of a tree, a few years later memorizing a Latin vocabulary, reading his first French book in three weeks, teaching himself Dutch and Hebrew. But there was no one in the English village to send this promising lad to school, so at the age of sixteen he was apprenticed to a shoemaker at Hackleton. Picture him if you can in the cobbler shop, with a map of the world, which he had made from brown paper, covering the wall, and upon which he pasted clippings and made notes! Always there was a book propped before him and languages he learned and facts of history, science and travel which he gathered from borrowed books made his cobbler shop curriculum almost equal to that of a university.

GREAT IDEAS. This ambitious youth could not be at ease. He yearned for some big, guiding purpose to control his life. Through a companion he was led to attend church and soon he found the object of his quest, a personal Christ. He tried to work out an intelligent belief for his own satisfaction. Finally he was baptized. At the age of twenty he first began to preach to small groups in his own village. Later he walked twelve miles to preach on Sunday at a needy church, while he cobbled shoes during the week. All the while he studied unceasingly. Every noon at devotion he read portions of the Bible in three languages, Latin, Greek and Hebrew.

His early preaching days were filled with hardships. He received from his congregation barely enough to keep a coat on his back, and from his trade insufficient amount to give daily necessities to his family. But with a salary of $180 a year he preached, taught, studied, cobbled shoes and all the while worked out his great idea which "electrified his generation."

A CALCULATION AND A CALL. Carey had learned of the world's condition of darkness and need. He knew of Christ's power to lighten and redeem. Then he calculated that there were seven hundred and thirty-one millions of people in the world, four hundred and twenty millions of whom were without Christ. The call was great to him. The world must be evangelized by Christians. He must do his share, but how he was scorned. "Once in a minister's meeting he ventured to propose a discussion on the subject, when the chairman, an elderly man, cried in dismay, 'Young man, sit down! When God pleases to convert the neathen world He will do so without your help or mine.' Publicly rebuked for his zeal the young man went home and wrote an essay which gave some telling facts and figures about the different countries of the world. The document was afterwards published and praised for its literary value as well as its logic. It was six years, however, before Carey succeeded in breaking down opposition to his plan. At a gathering of ministers at Nottingham he preached a sermon which took his hearers by storm. On that occasion he flung out the inspired phrase which men have quoted ever since, 'Expect great things from God; attempt great things for God.' The effect was irresistible. In that same year, in the presence of twelve country ministers, there was formed the first organization for sending missionaries to the non-Christian world."

IN A STRANGE COUNTRY. "It was in November, 1793, that the Carey family landed in India, after a voyage of five months from Dover to Calcutta. The first year they spent in the country produced problems enough to stagger anybody but a Christian missionary. 'They were destitute, afflicted, ill treated.' In a foreign land, fifteen thousand miles from home, with passports forbidden by the East India Company, without money, without friends, they wandered about from place to place, until, in a little boat on the Jamoona River, when but one meal remained for the destitute family, an English settler came to their rescue and offered them the hospitality of his home. In a tiger jungle across the river Carey secured a few acres and built a bamboo house for himself and family. Thousands of natives flocked at once to the scene, eager to secure the protection of the Englishman's gun against tigers and wild beasts of the forest. There in the jungle Carey wrote to the ministers at home, declaring that he was learning the language rapidly and expected soon to preach to regular congregations; and, with his usual interest in world projects, suggesting that the society send its next missionaries to Africa or Asia rather than America because of the density of population 'Attended as I am with difficulties,' he wrote, 'I would not renounce my undertaking for all the world.'"

"Early in 1794 the financial burden was lifted, for he was appointed manager of an indigo factory at Mudnabati, on a salary of twelve hundred and fifty dollars a year. His first move was to write to the society, releasing it from the necessity of providing his support and urging that the money be used to start a mission elsewhere. His next move was to plan his expenses so carefully that he could give a quarter or a third of his income to his own missionary work."

THE GREAT TRANSLATOR. Besides his business, his gardening, his preaching, he had begun to translate the Bible into Bengali, compiling, at the same time, a grammar and dictionary of the language. True linguist that he was, he perceived that he could not do justice to the Bible meanings without a knowledge of Sanskrit. So he promptly set to

work to master it. He translated the Sanskrit grammar and dictionary into English, and began a composite dictionary of Sanskrit, Bengali and English. In five years after arriving in Calcutta the Bible translation was finished, save for a few Old Testament books.

Before Carey left England he said to William Ward, a printer, "If the Lord blesses us we shall want a person of your business to enable us to print the Scriptures; I hope you will come after us." On a Sunday morning in the autumn of 1799 William Ward approached Mudnabati and greeted the man whose challenge had spurred him to a missionary life. It was a jubilant occasion for both. Upon consultation the two men decided to move the mission to Danish territory, where they would be unhindered by government opposition. The British East India Company opposed any attempt to Christianize the Hindus, even forbidding the new arrivals to settle at Madnabati. Carey had been allowed to remain in their territory only because he was registered as an indigo planter.

With the help of his colleague Carey translated portions of the Bible into forty Oriental languages and dialects. Carey did for Asia what Wycliffe and Luther did for western Europe, gave the Bible in their own speech. Carey knew the power of the Word of God.

KRISHNA PAL. "For seven years Carey preached in the Bengali language without winning a single convert. Imagine, then, his rejoicing when on the last Sunday of 1800 he led into the river Ganges for baptism his own son Felix and Krishna Pal, the first Hindu to respond to his message. This man became afterwards a missionary to Assam as well as writer of hymns in his own dialect. His wife and four daughters soon followed his lead, and several others broke caste and joined the Christians, including three men from the writer caste, a Mohammedan and a young Brahmin who came from the tiger jungle, where Carey had lived that first year. These were the vanguard of a large group of Hindu Christians, many of whom were trained as missionaries and sent over a wide area of India."

SCIENTIST, SCHOLAR, ORGANIZER. Carey became an acknowledged authority on botany and agriculture, editing botanical catalogues, writing magazine articles and founding the Agricultural and Horticultural Society of India, said to be the model of the Royal Agricultural Society of England. As a scientist alone the man's career would have been very significant.

Carey had not been ten years in India before he was appointed by the Governor-General as teacher of Bengali and later of Sanskrit and Marathi in the government college at Fort William. With no university training in youth, no school beyond the village school taught by his father, only the cobbler shop and his books plus a great life's purpose he had become one of the most eminent scholars of the Orient.

With the help of his colleagues he established a free school for Hindus, a boarding school for Portuguese, Armenian and Eurasian children, a school in Calcutta which in time numbered four hundred, a leper hospital, and finally the Serampore College, to which the King of Denmark gave a charter of incorporation, placing it upon the same level as European colleges.

PRINCIPLES OF GIVING. As professor of languages in the government college Carey received a salary of nine thousand dolars. What did he do with his new fortune? Buy a house in the wealthy section of Calcutta and keep servants and horses? Far from it. He planned his family expenses on a basis of two hundred dollars a year, plus a small additional sum for clothing and gave all the remainder to the mission! An income of nine thousand, living expenses around three hundred, eighty-seven hundred dollars given away annually! What was the secret of this extraordinary generosity?

DR. CAREY'S SAVIOUR. "it was the habit of Carey's life never to take credit to himself for the great work he did. In his old age, among the visitors to his Serampore house came Alexander Duff, the young Scotch missionary. After they had talked and prayed together Duff turned to leave the room, when he heard a feeble voice recalling him. Returning to the side of the older man, he listened to these words: 'Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone say nothing about Dr. Carey, speak about Dr. Carey's Saviour.'"

THE CHURCH YEAR

(*Continued from page 4*)

into glory, promising to send the Comforter. The color used is *white.*

In the Gospel for Pentecost cycle we have the coming of the Holy Spirit, the promised Comforter, the birthday of the Christian Church. The color used is *red.*

With the Trinity cycle the work of redemption culminates in the worship of the Triune God—the Father, Son and Holy Ghost. The color used is *white.*

The Gospels for the Sundays after Trinity, the non-festival cycle, are arranged to quicken the hearts of men in faith to accept the salvation of Christ. They are logically and harmoniously arranged. In the first five Gospels we have "The Call into the Kingdom of Grace"; in the next twelve Gospels we have "The Righteousness of the Kingdom of Grace"; in the last eight Gospels we have "The Final Consummation of the Christian Life." The color used is *green.*

The Harvest Home festival, the Reformation festival, and Thanksgiving festival, are special events in the Church's life that commemorate God's never-failing providence and deliverance. The color used is *red.*

In following the Church year we readily see how the great blessings of God and His saving grace are constantly kept before the hearts and minds of the people, and how the cardinal doctrines of Christ's redemption are reviewed yearly. Truly the Church year centers around Christ.

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LIFE A MINISTRY

This should be one of the ambitions of every true Christian. Life is to be a ministry. We are to use the daily opportunities to perform kindly acts. The richest and greatest lives are not those that do a few great deeds, but those that scatter sunshine everywhere and all the while. This was true of Christ. Much of his time was spent in merely doing kindly deeds. He engaged himself in making people happy, in helping lift their loads, in lightening their toil, in soothing their sorrows. He was ever serving some one a good turn. This we are all to do. God has to no small extent put in our power the happiness of those about us. It lies with us to say whether their days shall be dark or sunny. By words and acts of brotherly kindness we can sift the darkness of many a cloud, can make the flowers of peace and joy spring up in many a desert place in life. Let us seek chances to do good.

Hints for Intermediate Leaders

Intermediate Memory Contest for February
Gal. 3:1-10.

TOPIC—FEB. 9—"A COBBLER WHO HAD A GREAT IDEA."—ZOE I. HIRT.

It would be well to have several copies of the book, "A Noble Army," and hand them out a week or two in advance to have short topics like the following prepared for presentation at the meeting:

1. How Carey made use in India of his talent for gardening.

2. How his interest in foreign languages helped in the work of this great pioneer missionary.

3. The connection between the map on the wall of the cobbler shop and William Carey's choice of a life work.

4. Is the vocation of a missionary one in which many talents can be employed?

5. Discouragements in Carey's life, and how he faced and overcame them.

6. William Carey in his home.

7. What was the plan of government in the Serampore Settlement? Where did Carey get his ideas for that plan?

William Carey is recognized by many people as the first missionary to India after the Protestant Reformation. Have one of the League members prepare to make a brief statement of the facts in the case.

Hints for Feb. 12, 1922, by Rev. Charles M. Teufel.

TOPIC—FEB. 12—"THE GREAT EMANCIPATOR."

Hymns—"Forward, Be Our Watchword," "Brightly Gleams Our Banners."

Prayer—Collect for Christmas Day is appropriate.

See the Daily Readings.—Show relation to topic.

As a publicity poster, draw the picture of the burning bush. Label it suitably.

Have map of Egypt displayed, ancient and modern.

Display picture charts related to life of Moses.

Sum up, preferably by an intermediate, the points of similarity between Moses and Lincoln.

Paper—"What did God do for the Israelites after He freed them through Moses?"

Paper—"What does God wish to do for those He freed through Lincoln?"

Have told several anecdotes of Lincoln from the religious standpoint.

Have Emancipation Proclamation read.

Have social resolution adopted—"Resolved, That I will do what I can to be a help to a colored boy or girl."

TOPIC—FEB. 19—"SCHOOL MARKS."

Hymns—"O That the Lord Would Guide My Ways," "Work for the Night Is Coming."

Prayer for God's guidance and blessing upon the school life of the intermediates. If examination time is near for an honorable successful test.

Connect with last week's topic.

Have a school teacher make a talk on the marks question.

Paper—"The Intermediate Strong for Good Marks Earned."

Under "Daily Marks," how does topic writer reach his conclusion?

Questions—"How are your marks?" "Are you satisfied with them?" "If not, why?"

Should we grade in League work?

Urge a fair, friendly attitude of every intermediate towards their day-school teacher; express thanks to teacher for grades received.

TOPIC—FEB. 26—"THE CLEAN BODY."

Hymns—"There Is a Fountain Filled with Blood," "Love Divine, All Love Excelling" (4th stanza).

Prayer for God's help for our willpower.

Drill on topic material.

Learn some exercises for deep breathing. Practice them together at times. Appoint someone to demonstrate these.

Urge following methods for producing healthy skin and discourage use of paints and powders as complexion beautifiers.

A talk from a Christian physician would be in order.

From Luther League Review (September), Senior L. L. topic, Oct. 23, under paragraph, "Are We Americans Poor?" show which expenditures are worse than wasted in view of our intermediate topic today.

Taboo too much artificial. Get the real.

THE INTERMEDIATE TOPICS.

The plan for the 1922 intermediate topics is somewhat a departure from previous plans and it is felt that something of an explanation ought to be given these topics in order that the idea of the committee might be tested.

The intermediate, a spiritual being, is recognized as given expression to life in a spiritual, intellectual, physical, social direction.

Usually the custom has been when illustration from the so-called secular life was used its purpose was to draw forth a spiritual application. While this shall always be permissible, and at times the one desirable conclusion, now, by way of contrast, the spiritual truth is to be taken

(*Continued on page 34*)

Intermediate League Topics

INTERMEDIATE LUTHER LEAGUE TOPICS—1922

Jan. 1—Jesus, The Child.
8—A Honeymoon in an Oxcart (Moffatts) (Missionary).
15—Knowing the Rule Book (Educational).
22—Training Rules (Physical).
29—Home Folks (Social).
Feb. 5—A Cobbler Who Had a Great Idea (Carey). (Missionary).
12—A Great Emancipator.
19—School Marks (Educational).
26—A Clean Body (Physical).
Mar. 5—A Man of Faith Whose Life Was Charmed (J. G. Paton) (Missionary).
12—Jesus: The Teacher (Lenten).
19—Jesus: The Accused (Lenten).
26—Jesus: The Cleanser (Lenten).
Apr. 2—Consecrating Handicaps (Mary Reed) (Missionary).
9 Jesus: The Crucified (Lenten).
16—EASTER—Christ: The Conqueror.
23—Community Service (Social).
30—What We Owe to the Manual Laborer (Educational).
May 7—The American Girl Who Gave Her Life for the Armenians (Reynolds) (Missionary).
14—A Swift Foot (Physical).
21—The Newcomer (Social).
28—MEMORIAL DAY Servants of the Nations (Social).
June 4—A Brave Girl and a Great General (Morill) (Missionary).
11—What We Owe to the Mental Laborer (Educational).
18—Team Play (Physical).
25—The Lord's Day—Morning—Afternoon—Evening.
July 2—Muhlenberg: A Christian Patriot (Patriotic) (Missionary) (Biography).
9—Boon Companions (Social).
16—Lost in the Woods (Educational).
23—On Third Base (Quitters) (Physical).
30—Stone Pillows (Jacob) (Biographical).
Aug. 6—Justinian Von Walz (Missionary).
13—Playing Second Fiddle (Social).
20—Learning by Travel (Educational).
27—The Third Strike (Failure) (Physical).
Sept. 3—A Day for a Night (David A. Day) (Missionary).
10—The Freshman (Social).
17—What We Owe to the Spiritual Leader (Educational).
24—The Man Jesus (Spiritual).
Oct. 1—Eats (Physical).
8—Passavant: Champion of the Helpless (Missionary).
15—Eyes on the Goal (Concentration) (Educational).
22—The Helping Hand (First Aid) (Physical).
29—REFORMATION — Martin of Mansfeld (Biographical).
Nov. 5—In the Steps of the Great Physician (Dr. Anna S. Kugler) (Missionary).
12—Gems of the Proverbs (Educational).
19—Stop! Look! Listen! Danger Signals (Educational).
26—THANKSGIVING—The Grateful Heart. (Spiritual).
Dec. 3—Our Proxies (Missionary).
10—Scoring (Physical).
17—The Woman God Honored (Spiritual).
CHRISTMAS — The Returning Jesus (Spiritual).
31—Closing Accounts.

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FEBRUARY 5, 1922.

A COBBLER WHO HAD A GREAT IDEA

(Missionary)

Scripture Lesson—Matt. 25:14-30.
Parallel Passages—Mark 4:25; Luke 8:18; Luke 19:12-26.
Memory Verse—Rom. 10:15.

Miss Zoe I. Hirt.

In these days we are coming to believe more and more that we can help boys and girls to choose their life work wisely if we carefully study their natural likes and dislikes. But the boy about whom this lesson centers had so many talents, and he was interested in so many things, that we wonder how any one who knew him could predict his future career. Is there any kind of work in which so many different talents could be used?

The name of this gifted boy was William Carey. He was born near London, England, in 1761. His father was a woolen cloth weaver and later he taught a village school. William learned more rapidly than the other boys and girls, and today we should feel that it was a pity not to permit such a boy to go through college. But funds in the Carey family were low, so when William was sixteen years old he had to quit school and his father apprenticed him to a shoemaker to learn the cobbler's trade.

While this youth made shoes he always had a book propped open before him, and while his fingers were busy he studied languages, geography, history, arithmetic, and many other interesting things. At night, when he tramped over the country roads delivering shoes or procuring leather, he was reviewing in his mind the things that he had been studying in his books, thus making sure that he would never forget them. He made a map of the world on brown paper which he pieced together and with it covered the wall of the cobbler's shop. Then as he read books of history and travel he made notes upon the map concerning all the countries, their populations, customs, religions.

When William became a church member he took his religion very seriously. He was eager to tell others of the Saviour whom he loved and worshipped and served. When he was twenty years old he became the regular minister of a church. He had to walk twelve miles to preach on Sunday, from the town where he worked in a shoe shop during the week. He was really a very learned preacher, for he could read the Bible in the languages in which it was first written, Hebrew, Greek and Latin.

It was while William Carey was leading his busy life preaching, teaching school, gardening, studying and cobbling shoes, that he worked out his GREAT IDEA. He figured out that there were at least 731 million people in the world, and that 420 million of them were heathen. He believed that it was the duty of the Christians to carry their religion to the darkened countries of the world, and he was ready to do his duty. He had a hard time getting his fellow ministers to see that his idea was of any importance. But he did not give up until a great missionary society was organized to stand back of him and any others who would go out with the Gospel message to far-off lands.

In November, 1793, the Carey family landed in Calcutta, India. Space does not permit us to tell the fascinating story of William Carey's work in India. But Intermediate Leaguers can find it in the book entitled "A Noble Army," which can be secured from the Literature Headquarters of the Women's Missionary Society of the United Lutheran Church, 844 Drexel Building, Philadelphia, Pa. It is in the second chapter of the book under the heading, "The Boy with Five Talents."

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FEBRUARY 12, 1922.

A GREAT EMANCIPATOR

(Biographical)

Exodus 3:1-10.

Rev. Frederick W. Barry.

DAILY READINGS.

Monday—Exodus 4:10-12.
Tuesday—Exodus 3:13-14.
Wednesday—Exodus 7:1-3.
Thursday—Exodus 12:29-30.
Friday—Exodus 12:31-36.
Saturday—Exodus 12:37-42.

The Topic—*Moses a Trained Leader.*

The story of Moses, as recorded in the second chapter of Exodus, shows us how Jehovah was with him, protecting him and preparing him for the work to which he should afterward be called. He was hidden by his mother for three months, then placed in a little basket made of the bulrushes, made tight so that the water could not get through, and then placed in the stream where the king's daughter came to bathe and where she might find him.

The finding of this Hebrew child by the Princess, and his adoption by her, finally brought him, in the very beginning of his life, into the most favorable position to be educated in all the learning of Egypt. In the course of time he became familiar not only with elementary training, but also with a legal and military education, which was to serve him for the coming place he was destined to fill.

After forty years of life and training as an Egyptian Prince, he was compelled to flee the country, and to spend another forty years in the wilderness, being trained in the deep spiritual things, and finally called and commissioned by Jehovah before the "burning bush" to go and deliver his people from their bondage in Egypt.

MOSES INTERCEDES BEFORE PHARAOH FOR ISRAEL'S RELEASE.

Moses asks Pharaoh to let the people go that they may serve Jehovah their God in the wilderness. Nine times Pharaoh promises, when the plagues of God, at the hands of Moses, are brought upon Egypt. Nine times he breaks that promise and his heart is hardened the more. All the while the Israelites are learning to trust their leader and to look upon him as their deliverer under Jehovah's appointment. Their oppression and slavery wrung from their hearts a cry to Jehovah for deliverance and they believe that in Moses their prayers are to be answered.

MOSES LEADS ISRAEL OUT OF BONDAGE.

Moses organizes the people, giving them instructions concerning the Feast of Deliverance, the character of the lamb to be selected, its killing, the marking of the door posts as a sign to the Destroying Angel and their preparation for departure from Egypt. The night comes, the feast is ready and they are ready for the march. Moses again intercedes with Pharaoh but is refused and God sends the Angel of Death throughout all Egypt. In every house he enters, only where the blood marks are found, and sorrow fills all the land. Pharaoh calls for Moses and Aaron and says to them, "Rise up, get you forth from among my people both ye and the children of Israel." Thus did Moses lead them out from Rameses to Succoth—the whole company of Israelites with their flocks and herds, their servants and their following, after a sojourn for four hundred and thirty years in Egypt, for the greater part of the time slaves.

A MODERN EMANCIPATOR (Abraham Lincoln).

Here recognizing the event in our national history, which this day has been set apart by our government to commemorate, we mention this noble character.

Abraham Lincoln, the Emancipator of the colored race, enslaved in our nation, had little in common with the educational advantages of Moses. A poor boy, born of humble parentage in a log cabin on the frontier of a new country, with no schools and a very few books at his command, he mastered an education, with no other tutor but a godly mother. As he came in touch with slavery his great, sympathetic heart was touched, and he vowed before God that if ever he had the opportunity he would strike a blow to the curse of America and set the slaves free.

However, like Moses, his spiritual training was under God in a wilderness, where he came to know his God and heard Him as He called him to the great undertaking for the emancipation of an enslaved race.

His choice as the President of the United States was no accident. God had a place to be filled, and He had chosen His *man* to fill that place. His "Emancipation Proclamation" was signed only after spending the whole night preceding wrestling in prayer before Almighty God for wisdom and courage to do His Will. He gave his life for the cause he espoused, but not before the victory was assured.

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FEBRUARY 19, 1922.

SCHOOL MARKS

Rev. W. C. Beck.

Scripture Lesson—Matt. 25:14-30.

(Educational.)

Memory Verse—Luke 12:48. For unto whomsoever much is given, of him shall be much required.

Lesson Development.—Christianity has given the word "talent" a wider use and application than originally understood, so that with us a talent is not a sum of money, but a power or faculty of the mind. All our gifts, powers and possessions are trusts to use, not to hold and hide. So the parable would teach us lessons of responsibility, opportunity and accountability.

Topic Development.—"School Marks" *Tardy* Mark. Some pupils persist in being late at school. Punctuality in itself conveys a lesson of moral uprightness. Many of our great men have been noted for their promptness on every occasion. A Tardy mark is a discredit to any one whether in school or in life.

Daily Marks.—These are the marks you receive for daily recitations and they indicate the thoroughness with which you have mastered each lesson, the faithfulness with which you have studied, used and applied your talents. So many pupils fail right here simply because they waste their time, thinking to make it all up at the end of the term. Day by day you bury your talents in the ground of indifference and foolishness. Hence your daily marks will be low. If two-thirds of your daily marks equal 46, and one-third of your examination mark equals 25, then you will get 72, which means failure. Get your lessons day by day by using your talents faithfully and then the marks will take care of themselves.

Final Marks.—Everybody is deeply interested in these. The strange part about it is that every scholar expects a higher mark than is on the report card. Then you become angry and unreasonable and falsely charge the teacher with unfairness and partiality. You say, "the teacher had it in for me." You are mistaken, harsh and unjust in your criticism. A calm review will reveal the truth and you will be compelled to admit that you did not use the talents given unto you—the talents of time, opportunity and privilege. And now when the final reckoning is to be made it is too late to make amends.

The Final Account.—Praise and promotion will be the reward of the faithful; reproach will be the reward of the unfaithful.

That final accounting will surely come and then the reward of faithfulness will be that you will be promoted to a higher grade of study with increased possibilities for the use of your talents.

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Feb. 26, 1922.

THE CLEAN BODY
(Physical)

Rev. Charles M. Teufel.

Scripture Lesson—1 Cor. 6:11, Heb. 10:22, 2 Cor. 7:1.

Parallel Passages—Eze. 36:25-27, James 4:6, Ps. 24:3-4, Lev. 16:4, Rev. 1:5.

Memory Passage—(See February's Memory Assignment—Call for its recitation some time during meeting.)

SCRIPTURAL LESSON DEVELOPMENT.

In our first Scripture lesson (1 Cor. 6:11) the reference made to "washing," while used as a figure, emphasizes the thought that we are cleansed, and cleanliness follows as a matter of course.

In the second lesson (Heb. 10:22) our attention is called to a cleansing again, which includes the heart, the conscience, the body. Baptism as the means for washing the body is referred to in this latter part. It is, however, a real cleansing of the body as God sees the possible effect.

In the third lesson (II Cor. 7:1), the Christian as a result of separating himself from the sins of the world and depending upon God's promises, plans to put away and keep away every filth or unclean thing, not only from the spirit, but the body as well. Hence we see the clean body is an evidence of Christian faith and life.

TOPIC DEVELOPMENT.

There is *an inside body* and *an outside body.* The clean body means both of these bodies clean. One combination is dirty inside and dirty outside: another is dirty inside and clean outside. What the Lord Jesus had to say about this combination read in Matt. 23:25-28. The third is clean inside and clean outside. We are agreed that it is this third combination that we want.

Sometimes we are dirty inside spiritually and clean outside physically. This is due to sin and lack of knowledge of the Word of God. We, too, want to be physically clean inside as well as outside, and this may be due to simple ignorance, that is, we do not know how to bathe the inside body.

Cleaning the body *inside* requires inner baths. Outside proofs of inside impurity is often shown in colds and skin blotches. Often a blood bath, we may call it is needed, which means fasting for a while or cutting down in our eating, drinking more water, trying some fruit, and giving the blood a chance to carry off the filth that has gathered in it.

Then there is the air bath for the lungs through deep breathing.

With the inside body clean, often the outside one will naturally become so in a physical way. However the clean *outside* body can become a reality easier by proper surface bathing.

One of these, also, is the air bath. To get this less clothing should be worn, remembering that under-garments are not used for warmth but for cleanliness. Also get out-of-doors. Leave the out-of-doors in-doors, and especially through open windows in the bedrooms.

Sun baths are helpful, too. Common sense will tell us how to get these.

Sweat baths are great for the impurities in the skin, which are clogging the pores, come then to the outside, but the full benefit is secured only when followed by a dry rub or a water bath. Exercise and work bring perspiration.

The water bath is possibly the one special need. How often ought we bathe?. If engaged in work that makes the body visibly dirty, the answer would be every time this happens. But where the body is not visibly dirty, frequent baths are necessary, even once a week is scarcely enough. "The daily bath is an excellent thing." The fellow who bathed only once a winter is whatever you wish to call him. Warm temperature is best for bathing. A hot-water bath should be followed by a cold water plunge or splashing. Bathe the entire body. When necessary to wash the face only, avoid fringes. Use a pure soap.

Changing into clean clothing follows.

FACTS.

The unclean outside body has prevented many a person from privileges and from positions.

The aim to make the inside body and the outside body clean produces a health glow that makes unnecessary face powder and paint to conceal muddy complexions and blotches and pimples.

Don't be afraid of getting dirty at an honorable calling or job, but be ashamed to keep that way when through.

Our bodies have been washed by the blood of Jesus Christ so we know we honor Him when we plan to possess the clean body: it is one of the signs that we belong to Him. It will remind us to keep the soul as clean as we wish to keep the body.

DEVOTIONAL PROGRAM FOR LOCAL LEAGUE

(*Continued from page 8*)

to help each member to be a true witness for Christ and an efficient teacher of the Gospel."

If this, then, is his objective, how shall he best prepare to carry it out in the meeting?

In the first place, he must find out the subject of the meeting—not the general subject like missions, but the detailed subject like "The Lutheran Missions in India." Then, with pencil and paper, alone by himself, if possible, he should write down the answers as they occur to him to the following questions: "What do I know about the subject? What have I read on the subject? What experience have I had on the subject? Suppose someone else were leading the meeting, and I were a listener, how would I consider I should like to have it dealt with?"

After he has thus examined himself on what he knows, believes or has thought on the subject, he is then qualified to consult books and magazines on the subject. As the various thoughts occur to him, he should jot them down; they will come rather disconnected, but as he thinks them over from time to time during the day or other periods, he will begin to see a relationship between the thoughts that he has jotted down. Gradually the thoughts of others will become related to his thought, and he will be agreeably surprised at himself; for instead of having nothing to say, he will begin to feel that he has a very important subject to discuss.

His next step of preparation is to write down his thoughts that are related to each other in sequence; and, after comparing each with his objective, he should endeavor to organize what he has to say under two or three main headings. He must focus his thought upon two or three of the main ideas and drive them home with conviction. If he makes twenty points, he will hardly find his hearers enthusiastic in his favor, for they will have no conception of his address as a whole. What is wanted is that the audience should remember at least one or two vital ideas of the subject he is presenting. A large number of little points strung together cannot produce a forceful impression. He must endeavor to concentrate so that his hearers can remember the one or two vital ideas that he has expressed.

He must make it real. The livest book is the Bible. It is related to every-day life of real, live people. He must make effective use of illustrations; reduce his abstract thoughts to definite illustrations wherever possible; tell his stories in simple language and keep them full of action; find their points of contact in the lives of his hearers; and deal with essentials, emphasing those points which have a special relation to the subject. Wherever possible, he will find it to his advantage to use short sentences.

I might continue to develop more in detail the subjects which I have covered if space permitted, but I am hoping that what I have written about the committee, the method and the leader may fall on fruitful ground so that with your own experience, you can make effective use of the ideas I have expressed.

THOUGHTS.—A good intention is never complete until it is carried into action.

May the Lord lead us, during 1922, not into but through the world's temptations, and set us free from evil!

The nobler the object we live for, the more noble will be the life itself.

Hints for Junior Leaders

BY BRENDA L. MEHLHOUSE

Happy New Year to all Juniors and their leaders.
The new Junior Topics are ready.
See the list on another page.
Also the explanation.
Plan your missionary meetings.
Get "Under Many Flags."
Stress the Bible Topics.
Teach "The Homes of the Bible."
Use the Bible in these meetings.
Note the "Luther" meetings.
These are in dramatic form.
The Juniors will love to act these out.
Get "Martin of Mansfeld" to use with these.
Teach through the eye, use the Picture Topics.
Secure the packet with the pictures.
Plan the rally meetings.
May we have a year of increased interest and success.

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Send in reports of your Christmas meeting.
The Reformation meeting reports were fine.
Also the Thanksgiving meetings.
Announcements of the best reports next issue.

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FEB. 5—TAKING THE BIBLE INTO ALL THE WORLD (Missionary).

See Topic for hints on program.
Introduce some of the following:
Opening March—"Onward Christian Soldiers," carrying the flags of all nations (a set of these may be procured for $1, twelve flags).
Bible Drill—Give the children the names of the books of the New Testament. On the floor at the front of the room put slips bearing the numbers 1 to 27. Call out the names of the books, not in order, and have the children come forward and stand on the slip showing their correct place among the books. In like manner, give out the names of the Old Testament books.
Stories—Review, or have the children tell, some of the stories from "Lamplighters Across the Sea."
Closing—Use the salutes to the American and Christian flags. "I pledge allegiance to my flag and to the republic for which it stands, one nation indivisible, with liberty and justice for all." "I pledge allegiance to my flag, and to the Saviour for whose Kingdom it stands, one brotherhood uniting all mankind in service and love."

FEB. 12—A HOME IN A SHIP (Biblical).

Announce week before that the children are all to bring their Bibles. Have the Juniors take part in the Topic by reading the passages called for in the Topic. (Give out the Scripture reference, and the Junior first to find it rises and reads same.)
Opening service—Hymn, psalm read, prayer.
Bible Game—Prepare a game on the style of "Authors." Make a list of homes of the Bible. (Same can be secured from this office.) Arrange slips with these in groups of fours. Make enough to have four for each child. (These can be quickly made on the typewriter.) Distribute these and have children get together in groups of four as in Authors, by exchanging slips for those forming set. (A sample set, with more explicit directions, upon application to the office.) This game can be used all through the year at the Bible meetings.
Lesson—Given by leader, with passages read by Juniors, as given in the Topic.
Closing—Hymn, Lord's prayer, "The Lord watch between me and thee, when we are absent one from another."

FEB. 19—SCHOOL DAYS (Luther at Madgeburg and Eisenach) (Historical).

Follow suggestions as given in the Topic.
Children love to "act out" stories, use this dramatic instinct.
Assign the parts the week before.
Long white strips of paper with the name of the characters printed on in letters cut from the magazines may be used to identify each one. During this series teach some of Luther's hymns, familiarize Juniors with "A Mighty Fortress," "Lord, Keep Us Steadfast in Thy Word." Arrange for a "Luther" entertainment at the end of this series, hold a public meeting and give the scenes as outlined.

FEB. 26—"THE GOOD SHEPHERD" (Picture Study).
Opening—Hymn, "Jesus, Like a Shepherd Lead Me," "The Lord My Shepherd Is." Recite the Shepherd Psalm.
Leader explains the picture as given in the Topic.
Have a large copy of "The Good Shepherd" (a ten cent size of the Perry pictures may be used, if no large one is available).
Have a copy of the two cent size for each child.
Have a number of Juniors (previously assigned) to give the application as given in the Topic.
Have the children make scrap-books, using the picture, and writing the story of the picture in their own words, also the memory verse, John 10:11.
For handwork suggestions, see the Topic hints for the little ones.

* * * *

Divide the smaller children into a group by themselves, and use the Topics especially prepared for them.
Appoint a leader from among the Juniors to lead each meeting of the older group.
Make the scrap-books throughout the year, as suggested in the December REVIEW.

* * * *

WORSHIP PERIOD IN THE JUNIOR LEAGUE.

A suggested form for opening your Junior meeting:
Singing by all in concert, "Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of Thee, Heaven and Earth are praising Thee, O Lord Most High."
Prayer by leader, or sentence prayers by Juniors.
Singing—Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God, Amen. (Daily Vacation Bible School manuals will give music.)
Birthday song, "God in heaven, our loving Father, all these years by night and day, Has watched over our friend here, when at sleep, at work or play. May her life be long and happy, May God have her heart's best love, And when life on earth is ended, May we meet in Heaven above. (Fit to tune familiar to children).
Leader—"The Lord is in His holy temple."
Response by children—"Let all the earth keep silence before Him."
Leader—"O, give thanks unto the Lord, for He is good."
Response—"For His mercy endureth forever."
Leader—"How amiable are thy tabernacles, O Lord of hosts!"
Response—"I was glad when they said unto me, let us go into the house of the Lord."
Leader—"O come, let us sing unto the Lord."
Response—"Let us make a joyful noise unto the rock of our salvation."
Gloria sung.

* * * *

PLAY PERIOD

Valentine Party.
Valentine Mail-Bag—Have large bag, appoint one of the boys postmaster, let him preside over distribution of small valentines, or postcards. (Have one for each child.)
Heart Hunt—Hearts cut from colored paper hidden in all parts of the room.
Spelling Game—Cut out large number of small hearts. Print one letter of word "heart" or "valentine" on each. Mix, and pass out, giving each child five or nine according to word used. Have children quickly exchange, to see who can first secure hearts to spell word.
Making Valentines—Make valentines, to be afterward sent to children sick, or to hospital. Have a supply of white paper, pictures, etc.
Washington Birthday Party
Hero Game—Prepare a list of our country's heroes, and our church's heroes, missionaries, great preachers, etc. Write these in jumbled form on the blackboard, have children guess them.
Blindfold Game—Draw a large tree, give each a small hatchet cut from paper, have them "cut down the cherry tree." (Play on order of "Donkey Party.")
Ring Games—Three Deep, Farmer in the Dell, Mulberry Bush, etc. (Children love the old games, rather play these than be taught a lot of new ones. Let them suggest what they wish to play.)

POSTERS

Advertise these meetings with attractive cards.

Save pictures of all sorts and you will have material ready to use for these.

February 5—A Bible drawn, or cut from catalogue, and pictures of people of all lands, with "Come help us take the Bible into all the world" printed in large letters.

February 12—A picture of a ship from magazine or steamship line advertisement "Do You Like Bible Stories? Then Come to Junior League! A Home in a Ship! (Time)———" printed in large letters.

February 19—Picture of Luther in centre of card. "Play given by the Junior League. Luther's School Days. (Time)———" in large letters.

February 26—Copy of "The Good Shepherd" on card with "Picture Stories at Junior League. (Time)———" in large letters.

THE JUNIOR TOPICS

The Junior Luther League Topics for 1922 will we trust prove the most interesting series yet arranged for the Juniors.

A departure has been made in that the Topics are in series, each along a distinct line, and each series, in order to make the leader's work easy, and give her more material, is based on a text-book, or some supplementary material, which with the Topic itself in the REVIEW, will help her build up an interesting program.

The first Topic of each month is a *Missionary Topic.* The Junior Leagues that resolve themselves once a month into Mission Bands lose nothing, as these are the identical programs prepared by the Women's Missionary Society.

For the first half of the year these are based on the text-book, "Under Many Flags," which deals with the various kinds of work missionaries do in all parts of the world. The theme will be "Missionaries at work around the world," and the stories in the book will be used to illustrate the work of missionary teachers, evangelists, doctors, and nurses.

For the second half of the year the missionary lessons will treat of Homes Around the World, with stories about houses that move away, homes with many children, homes with straw roofs, snow houses, etc. The text book for this series is "Stay-at-Home-Journeys."

For both of these program packets with supplementary material called for in the Topic will be available.

The *Bible Story Series* are the most interesting we have yet had. The general theme is "Homes of the Bible." There are stories of a home in a garden (Garden of Eden), a home in a tent (Abraham), etc. The only text-book needed here is the Bible, and it should be used not only by the leader in her preparation, but by the Juniors in the meeting. Note that there are frequent passages in these Bible lessons which are to be read by the Juniors. Do this in your meetings. This series presents an excellent opportunity to use the sand-table. Sets of sand-table cut outs can be obtained from the Publication House, and models of the different houses, many of which can be copied from the Sunday School lesson books and Sunday School supply house catalogues, will make delightful work for the Juniors.

The *Historical Series* are a most excellent study on the work of Luther. One of the great aims of the Junior League is to acquaint the children with the work of their own church and to make of them good Lutherans. This series will do this. The stories are all based on "Martin of Mansfeld," the excellent child's life of Luther by Mrs. Seebach, and in preparation for the lesson the pleader should use this in addition to the Topic.

Another innovation is a series of *Picture Studies.* A large copy of the picture suggested (10c, from Perry Picture Co., Malden, Mass.) or several of the small size (could you not prevail upon your Senior League to provide a set of 12 for each one of your Juniors) will be needed for these Topics. The picture is shown, and the lesson or story told from the Topic as given in the REVIEW. Let the children afterward tell back the story.

The *Special Observances* are two rally meetings (getting the children to rally with Juniors of a neighboring League, teaching them of the work of the League, district, State and national; and the other when they learn the workings of the Junior League,) There is also a Harvest Home meeting and special observance of Reformation, Thanksgiving, Christmas and Easter.

Material needed to go with the Topics.—"Under Many Flags" (paper, 39c); Program Packet to go with it, 30c; "Stay-At-Home-Journeys," 39c; Program Packet, 30c; Martin of Mansfeld, 65c; Packet of Pictures (we will give the 12 pictures needed for the picture study series), Leader's Helper, Junior League Helper and 101 Ways to Interest the Juniors, 50c.

FOR THE LITTLE ONES

A radical departure and a plan which we trust will prove most helpful, is a provision of extra Topics for the tiniest children of the League. A constant request has come from leaders for something to do with the smaller brothers and sisters who come with the older children. To fill this need we have arranged this set of Topics for those under six or seven years. Enlist several of the Senior Leaguers to assist, and have one or two of them take these smaller children off in a corner or in another room and tell them the simple work here suggested.

As in the regular Topics, we have planned these to be based on text-books, and therefore the lesson will be given only in a short paragraph, and the Junior Leader will easily find the material in the books suggested:

For the Bible Story Hour—"Tell Me a True Story" (Stewart).

For the Missionary Stories—"Primary Mission Stories" and "The Child in the Midst" (Stewart).

For the Picture Story—A set of twelve pictures.

All of which can be ordered through this office.

Bear in mind that only a little can be taught, and that constant repetition is needed with these little ones.

Material needed—"Tell Me a True Story" (Stewart), "Tell Me a Story of Jesus," "Primary Mission Stories," Packet of Pictures, Leader's Guide, Junior League Helper, 101 Ways to Interest the Juniors, 500, and "The Child in the Midst."

DAILY BIBLE READINGS

A series of Daily Bible Readings has been arranged for the Juniors. These will show the promise of the Redeemer as given throughout the Bible under the caption "Promises and Pictures of the Coming One." They will be issued in a pamphlet, which should be given to each Junior for home reading.

A FEW BITS OF CHRISTMAS THOUGHT

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

An angel said, "He is born." An angel also said, "He is risen."

Christ was born at night, but the sky was radiant with the presence of angels. When He went to the cross the sun veiled his face.

Only a few shepherds were gathered about the Saviour's birthplace. Millions were assembled about the scene of His death.

"There was no room." How slow man is to make room for God. Is there room for Him in your heart?

Christ came heralded by the glad songs of angels. He went to the cross cursed and reviled of men.

He was born in obscurity, housed in a stable, and cradled in a manger, but a star guided to His birthplace the wisdom of the East. Follow the light God gives you and it will lead you straight to Christ.

He was born in a stable to show how willing God is to come into the vilest sinner's heart.

Junior Luther League Topics

Jan. 1—(Missionary)—"Under Many Flags — The Missionary at Work Around the World."
8—(Biblical)—"A Home in a Garden."
15—(Historical)—"A Miner's Son" (Martin Luther).
22—(Picture Study)—"Christ Blessing the Children."
29—"Some Hymns and Why I Like Them."

Feb. 5—(Missionary)—"Taking the Bible into All the World."
12—(Biblical)—"A Home in a Ship" (Noah).
19—(Historical)—"School Days" (Luther at Magdeburg and Eisenach).
26—(Picture Study)—"The Good Shepherd."

Mar. 5—(Missionary)—"Teaching the World Family to Work."
12—(Biblical)—"A Home in a Tent" (Abraham).
19—(Historical)—"A Great Discovery" (Luther Finds the Bible).
26—(Picture Study)—"The Denial of Peter" (Harrach).

Apr. 2—(Missionary)—"Healing the Sick."
9—(Biblical)—"A Boy's Three Homes" (Joseph).
16—(Historical)—"A Day of Decision" (Luther Becomes a Monk).
23—(Picture Study)—EASTER—"He Is Risen."
30—Rally Meeting—"What the Luther League Emblem Means."

May 7—(Missionary)—"Men of Many Trades."
14—(Biblical)—"A Home in a Hut and a Palace" (Moses).
21—(Historical)—"Trying to Earn Forgiveness" (Luther in Monastery).
28—(Picture Study)—"The Ascension."

June 4—(Missionary) — "Brave Adventurers for Christ."
11—(Biblical)—"A Home in a School" (Daniel).
18—(Historical)—"Climbing Stairs" (Luther at Rome).
25—(Picture Study)—"Parable of the Lilies."

July 2—(Patriotic)—"I Owe Allegiance to My Country."
9—(Missionary)—"Homes of the World Children."
16—(Biblical)—"A Home in Bethlehem" (Ruth, David, Jesus).
23—(Historical)—"A Hammer Blow That Was Heard Round the World."
30—(Picture Study)—"David Livingstone."

Aug. 6—(Missionary)—"Homes With Many Children."
13—(Biblical)—"A Fisherman's Home" (Peter).
20—(Historical)—"Dr. Martin's Bonfire" (burning of papal bull).
27—(Picture Study)—"Christ Raising Jairus' Daughter"

Sept. 3—(Missionary)—"Homes With Straw Roofs."
10—Rally Meeting—"All About the Luther League."
17—(Historical)—"Here I Stand" (Luther at Worms).
24—(Harvest Home)—"The Fruits of the Harvest and Their Lessons."

Oct. 1—(Missionary)—"Homes That Move Away."
9—(Biblical)—"A Home in Bethany."
15—(Picture Study)—"Luther."
22—Rally Meeting—"The Junior League and What It Has Done for Me."
29—(Historical) — REFORMATION — "Knight George" (Luther at Wartburg)

Nov. 5—(Missionary)—"Snow Houses."
12—(Biblical)—"A Home in Lystria" (Timothy).
19—(Historical)—"A Happy Family" (Luther at Home).
26—(Picture Study)—"The First Thanksgiving."

Dec. 3—(Missionary)—"Christmas Palaces."
10—(Picture Study)—"The Light of the World."
17—(Historical)—"Around the Christmas Tree" (Luther's Home).
24—(Picture Study)—CHRISTMAS—"The Arrival of the Shepherds."
31—(Biblical)—"A Home in Heaven."

FOR THE LITTLE ONES

Jan. 1—(Missionary)—From Greenland's Icy Mountains.
Jan. 8—(Bible Story Hour)—Story of the Flood ("Tell Me a True Story"; Stewart)
Jan. 15—(Memory Work)—The Shepherd Psalm.
Jan. 22—(Picture Story)—"Christ Blessing the Children."
Jan. 29—(Hymn Story)—"Saviour Like a Shepherd Lead Us."
Feb. 5—(Missionary)—The Eskimo Children.
Feb. 12—(Bible Story Hour)—The Baby Boy Moses ("Tell Me a True Story").
Feb. 19—(Memory Work)—The Shepherd Psalm.
Feb. 26—(Picture Story)—"The Good Shepherd."
March 5—(Missionary)—Little Brown Children of India.
March 12—(Bible Story Hour)—The Boy Samuel ("Tell Me a True Story").
March 19—(Memory Work)—The Shepherd Psalm.
March 26—(Picture Story)—Lent, "The Denial of Peter."
April 2—(Missionary)—Little Japanese Cousins.
April 9—(Bible Story Hour)—The Story of Easter ("Tell Me a True Story").
April 16—(Picture Story)—Easter, "He is Risen" (with older children)
April 23—(Memory Work)—The Shepherd Psalm.
April 30—Rally Meeting. All About the Luther League (with older children).
May 7—(Missionary)—Children in Blue and What They Do (China).
May 14—(Bible Story Hour)—Joshua: The Soldier ("Tell Me a True Story").
May 21—(Memory Work)—The Lord's Prayer.
May 28—(Picture Story)—"The Ascension."
June 4—(Missionary)—Little Black Brothers in Africa.
June 11—(Bible Story Hour)—The Stilling of a Storm ("Tell Me a True Story").
June 18—(Memory Work Lesson)—The Lord's Prayer.
June 25—(Picture Story)—"Parable of the Lilies."
July 2—(Patriotic)—Little Americans.
July 9—(Bible Story Hour)—The Story of Ruth ("Tell Me a True Story").
July 16—(Memory Work)—The Lord's Prayer.
July 23—(Picture Story)—David Livingstone.
July 30—(Missionary)—The Cradles of the World.
Aug. 6—(Missionary)—Homes of Our World Children.
Aug. 13—(Bible Story Hour)—David the Shepherd Boy ("Tell Me a True Story").
Aug. 20—(Memory Work Lesson)—The Lord's Prayer
Aug. 27—(Picture Story)—"Christ Raising Hairus' Daughter."
Sept. 3—(Missionary)—The World Children at Play.
Sept. 10—(Bible Story Hour)—The Lost Sheep ("Tell Me a True Story").
Sept. 17—(Memory Work Lesson)—Ten Commandments.
Sept. 24—(Harvest Home)—With older children.
Oct. 1—(Missionary)—The Children of the World at School.
Oct. 8—(Bible Story Hour)—The Offering of a Little Lad ("Tell Me a True Story").
Oct. 15—(Memory Work Lesson)—The Ten Commandments.
Oct. 22—(Rally Meeting)—What the Junior League Does For Me (with older children).
Oct. 29—(Picture Study)—Reformation, Luther.
Nov. 5—(Missionary)—The World Children at Worship
Nov. 12—(Bible Story Hour)—The Good Neighbor ("Tell Me a True Story").
Nov. 19—(Memory Work Lesson)—The Ten Commandments.
Nov. 26—(Picture Story)—Thanksgiving (with older children, "The First Thanksgiving").
Dec. 3—(Missionary)—Christmas Around the World.
Dec. 10—(Bible Story Hour)—The First Christmas ("Tell Me a True Story").
Dec 17—(Story)—Around the Christmas Tree in Luther's Home.
Dec. 24—(Picture Story)—Christmas (with older children, "The Arrival of the Shepherds").
Dec. 31—(Memory Work Lesson)—The Ten Commandments.

FEBRUARY 5.

TAKING THE BIBLE INTO ALL THE WORLD

(Missionary)

(The Missionary Topics for the Junior Leagues are supplied by the Women's Missionary Society of the United Lutheran Church in America, and for the first six months are based on the text-book, "Under Many Flags." Price, paper, 40c; cloth, 65c.)

Text-book Story—"The Man With a Million Bibles."

PROGRAM.

Bugle call.

Salute to Stars and Stripes—"The Star Spangled Banner."

Salute to Christian flag—"Fling Out the Banner."

Place flags of Turkey, Great Britain, Russia, and Brazil in flag-holder underneatn Christian flag. One verse, "All Hail the Power of Jesus' Name."

Roll Call—Make it a "Sword Drill" by having each member respond with a Bible verse beginning with initial of his or her first or last name. (See Bible Alphabet.)

Display verse added to Memory Chart: "The entrance of Thy Word giveth Light." Psalm 119:130.

Discussion leading up to the work of Colporteurs.

Show pictures and tell how the Bible has been carried into all the world.

Members may mention different ways in which Bible has traveled—in ships, in trains, in canies, wheelbarrow, jinrikishas, etc.

Choose one of the older members. Pin to his back a large card with name of one of our missionaries, plainly written on it. Let him walk around inside a circle made by members, asking them questions about the missionary he represents, "Where do I live?" "What kind of work do I do?" "Am I a man or a woman?" etc. As soon as he guesses who he is he can choose someone else to go in the circle and represent another missionary until six or more are guessed.

Tell story, "The Man With a Million Bibles."

Follow with a discussion of how our missionaries are taking the Bible into all the world. Let one of the older members who has learned thoroughly the story, "A Burglar and a Blue Book" (see leaflet in packet), tell it to show how our Lutheran missionaries are taking the Bible to India.

Recitation, "Send Out the Light." (see leaflet.)

Offering for the work.

Prayer for our work and our workers.

Repetition of Memory Verse.

Give out work for the next missionary meeting. Flag of France (because of French territory in Africa) and any other flags you wish to introduce, except flag of Liberia, which is introduced later.

Give out Memory Verse to be learned for Sword Drill for March.

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FEBRUARY 12, 1921.

A HOME IN A SHIP

Gen. 6:14-18.

(Laura Wade Rice.)

Memory Verse—Hebrews 11:2.

Long, long ago three boys grew up in a good man's family. It was in the days when men lived to be very old. There were no books, so far as we know, but fathers taught their children, and old men loved to tell over and over the stories of what happened when they were young. The father of these boys was named Noah. Oh, yes, you think you know all about him! Do you know that NOAH means "comfort" and that when his old father gave his first baby his name he—Lamech—said, "Now we have a child to comfort us after our hard day's work is over." (Have Junior read Genesis 5:28-32.)

People lived so long then that Noah probably saw Adam and heard him tell of the beautiful garden, and wish he had not disobeyed God and brought so much sin into the world.

The boys, Shem, Ham and Japheth, knew a good deal about sin. All about them were wicked men who did not care to listen to stories of God, men of the family of Cain who murdered Abel, his brother. Cain had built the first city and his family were busy about many things. Noah was of Seth's family—the son God gave Adam and Eve after Abel was dead.

Noah taught his boys to worship God. Noah himself was God's friend and hated all the vile wickedness he saw everywhere he went. He hated to have his boys grow up and learn so much badness. But they did grow up and married. And all the time the world was growing more and more wicked. (Have Junior read Genesis 6:5-8, and another read verses 11-13). But God had a plan to save His friend and his family. God loves to save people. He said to Noah—read verses 14-18. That was the first vessel we know about. For hundreds of years after this men made boats—all sorts and kinds, many of them clumsy affairs. One day all the world heard of the launching of "The Great Eastern"—the most seaworthy boat that had then been built—a new plan in ocean vessels. And somebody thought to compare it with the boat GOD planned—and it was so like the measurements of the ark that men wondered why they had worked and failed so many hundreds of years when it was all written for them in the Book God had men write for Him! This was to be the home of Noah and his wife and his son's wives for many days.

But first it was to be built. Men wondered as they saw the four men getting out the lumber and shaping such a foolish thing. Noah preached to them—the Bible says God's long suffering waited in the days of Noah while the ark was being built. (Have several Juniors read Genesis 7:-1-24).

Rain, rain, rain! Water everywhere! First the fields and lowlands sank out of sight, then the treetops were below the waves, then the mountain tops were covered. It was too late then for men to beg Noah to take them aboard, for God had shut him in. Oh, how sorry they were that they had not listened to him when he begged them to give up their sins and turn to God! Too late! Do *you* not wait too long to be good, or you will be sorry when it is too late. By and by no one was alive but the people in the houseboat. No one knows what they did in those long dark days, but we may be sure they prayed and talked about God and how He hated sin. (Read Gen. 8:1-14.)

Then the long, dark days in the ark were over. (Read 15-22 and Chapter 9:8-17. And you, when you see the sunshine sparkling on the raindrops, look up and see God's promise sign in the clouds and thank Him for His loving care.

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FEBRUARY 19, 1922.

SCHOOL DAYS

(Luther at Magdeburg and Eisenach)

By Miss Esther E. Martin.

Text Book—"Martin of Mansfeld," by Mrs. Margeret R. Seebach. (Chapter 2—The Singer in the Street.)

This is the second of a series of topics based upon Mrs. Seebach's book. Hints for presenting these topics as they are arranged may be found in the REVIEW of last month.

Scripture Lesson—Matt. 6:25-34.

Memory Text—Proverbs 22:6.

PART I.

Characters—Several schoolboys and a farmer.

Superintendent—A little company of schoolboys had just set out across snowy fields from the city of Magdeburg toward an outlying village. The center of interest in the group seems to be a lad of about fourteen, whose sparkling eyes shine above cheeks that are rather pale and wasted and whose clear voice rings out through the frosty air. Hans Luther had at last attained his purpose of sending Martin to the school of the Null brothers at Magdeburg. However, he did not make enough money from his furnace to pay for more than the schooling and books and so Luther had to earn his board and room by singing like other poor scholars, from door to door.

The group of boys walk along slowly while they talk.

Luther—"No, I am quite well again, and the walk will do me good!"

One boy—"We heard that your sickness was very bad, Martin."

Luther—"I thought I was about to die. I had a burning fever, and, as you know, the doctors say that in such a case one must not drink water."

Another boy—"Yes, I know it only too well! I thought my tongue would wither in my mouth when I was sick a year ago!"

Luther—"Well, it was my good fortune that on Friday, which was a holy day, the people of the house where I stay were all gone to church. I was so wretched that I made up my mind I would have

one good cold drink if I died of it. I was too weak to walk, but I set out to crawl on my hands and knees to the kitchen. It seemed like twenty leagues; but at last I reached it, and there stood a great jug; and oh, thanks to St. Martin, it was full of fresh, cold water!

"So I drank and drank, and when I could drink no more I crawled back to my bed and fell asleep. When I woke the fever was gone, and in a few days I was quite strong again."

Third boy—"St. Martin was kind to you, or else the doctors are all wrong."

Luther—"And now, since I am getting well, I am as hungry as a wolf, and I could hardly wait to get out and sing again, and earn more food. I was determined to come with you this Christmas eve, for then people may give us cakes instead of bread and other good things besides!"

Fourth boy—"Hark to the glutton! But we all like Christmas, for indeed it is a time of plenty, and the poor scholars get their share."

Martin—"Besides there are no songs so beautiful as the Christmas hymns." (Begins humming a Christmas carol.)

First boy—"Yes, that is very well for you. You have a good voice and love to sing! As for me, I grow sick of trailing from door to door singing songs that mean nothing to me, and getting a crust now and then like a beggar! If I did not look forward to a day when I shall be learned and rich and do as I please I could not endure it!"

Martin—"Men do harder things than that. I can never forget what I saw since I came to Magdeburg. You know what I mean—the Prince of Anhalt, who has laid aside his title and rank and entered the monastery; how he goes in the coarse garb of a monk, so thin from fasting that he can hardly stagger up and down the streets with a sack on his back, begging bread for his brothers in the convent! Our trials are nothing to his!

"And often in my home in Mansfeld I have seen pilgrims going to the holy places in the neighborhood, coming miles around to have their diseases taken away; and those too weak to walk were carried to some place where they could hear the bells of Wimmelberg Church, believing that the very sound would make them well.

"And I saw the child-pilgrims—little boys and girls, eleven hundred from Eisleben alone—following the standard of the red cross to Wilsnach without money or food, begging their way as they journeyed. Some were not eight years old, but it was said that in a day and a night they marched eighty miles! They were ready to drop, yet——"

Second boy—"Here we are! This is a large farmhouse; let us sing here first."

Boys gather in a circle and sing. (Have them sing one or two verses of a Christmas hymn.)

Farmer flings open his door as if angry.

Farmer—"Where are you, young rascals?"

Boys run away. Farmer laughs.

Martin—"Look, look! It is not a club he has in his hands; he is holding two great big sausages and calling us to come and get them."

Boys all go back for them. All laugh and say "Thank you" and walk away.

PART II.

Superintendent should read or have read pages 25 to 28, so that the Juniors may get a clear conception of the Cotta home.

N. B.—Question Juniors about preceding chapters. Use Luther's Cradle Hymn and explain that he was the author.

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FEBRUARY 26, 1922.

THE GOOD SHEPHERD

By Mrs. J. C. Van Newkirk.

The Picture.

Our picture today is "The Good Shepherd," another one of our beautiful Bible pictures. This is the picture that came before the mind of our artist as he read the eleventh verse of the tenth chapter of John, "I am the Good Shepherd, the Good Shepherd giveth his life for His Sheep."

Let us look closely at our picture and we will see the shepherd looking lovingly and tenderly down at the little helpless lamb which is lying so contented in the Shepherd's arms with its head nestled so closely to his breast. We see the mother sheep looking up so trustful and the other sheep following on. They all seem to know their shepherd and he knows each one of his sheep. But the little lamb is too small and too weak to keep up with the rest, and if it would fall behind it would probably hurt itself and wolves would not come and devour it, so the Shepherd has picked it up and is carrying it back to the fold. In the distance we see the green pastures and the stream of water which has been provided for them, but can we imagine a shepherd loving his sheep so much that he is willing to give his life for them? Let us see what a shepherd has to do for his sheep. In the morning he leads them to a nice green pasture, where there is a stream of water nearby, where they can get plenty to eat and water to drink. He watches them and cares for them all day long, and if any goes astray with the help of his dog he will search for it until he finds it.

When evening comes he brings them all back to the sheep-fold, and as they enter the door he holds out his staff while they pass under, counting each one carefully, and if one is missing he goes out into the night, over the rocks and down the hills, risking his life until he finds it. So we see how the Good Shepherd is willing to give his life for his sheep.

Application.

Jesus says, "I am the Good Shepherd, the Good Shepherd giveth his life for his sheep." Yes, we all know John 3:16, "For God so loved the world that he gave His only begotten Son that whomsoever believeth on Him should not perish but have eternal life. And the only begotten Son was Jesus, our Good Shepherd who gave his life for you and for me. Jesus is willing to lead us just as the shepherd leads his sheep, gently, carefully leading us over the hard places in life, picking up little lambs to His bosom and caring for them all, and finally bringing them home to the fold. We can all be shepherds, helping our Master to bring these little stray lambs into the fold, into our Church, into our Junior Luther League, sharing with them all the good things of our Church and our League, the green pastures that our Shepherd has provided for us.

Jesus knows each one of us, John 10:14, I know my sheep and am known of mine. We should bring others to know him. John 10:16, "And other sheep I have which are not of this fold, them also I must bring and they shall hear my voice and there shall be one fold and one Shepherd."

Let us not forget these little stray lambs and bring them into the fold, for Jesus says, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Seeing I am Jesus lamb,
Ever glad at heart I am
O'er my Shepherd kind and good
Who provides me daily food,
And His lamb by name doth call,
For he knows and loves all.

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FOR THE LITTLE ONES

(*Adapted from Junior Workers' Quarterly.*)

(Primary Section)

FEB. 5 (MISSIONARY)—THE ESKIMO CHILDREN.

Begin by telling of the children who live in the North, dress in furs from head to feet, live in houses made of blocks of ice, with the sun shining only part of the time, and tell how these people do not know God, but need missionaries to tell them of our Heavenly Father.

Tell stories "The-House-That-Was-Made-Out-of-Ice" and "What Happens to the Eskimo Sun in Winter" from "Primary Mission Stories," pages 204 and 209.

Copy pictures that accompany stories on the blackboard.

Cut out small Eskimo houses from white paper, write John 8:12, "I am the Light of the World" on the back, let the children take these home. Teach this as Memory Verse.

FEB. 12 (BIBLE STORY HOUR)—THE BABY BOY MOSES.

Tell story, "The Baby Boy Moses" from "Tell Me a True Story" (Stewart), page 64.

Teach Memory Verse "They hid him three months."

(The new revised Wonderland (Sunday School lessons) will give help for the telling of Bible Stories.)

FEB. 19 (MEMORY WORK LESSON)—THE SHEPHERD PSALM.

Teach first three verses of the Shepherd Psalm.

Repeat the verses in concert.

Have each child repeat verses.

Review at each lessor for the next four weeks,

gradually getting each individual child to repeat them until all know.

FEB. 26 (PICTURE STORY)—"THE GOOD SHEPHERD."

See Junior Topic—follow plan there.

Tell story, show picture.

Give each child small picture (one cent size) to take home.

Review Shepherd Psalm Memory lesson.

RECREATION.

Plays games at end of lesson:

Going to Jerusalem.

Valentine Hunt.

Blindfold Game (like Donkey Party), putting cherries on tree.

A Cherry Hunt.

Snow Ball Battle (with cotton batting balls).

HAND WORK.

(Suggested construction work to illustrate some of the lessons.)

For foundation of this work sheets of colored paper 6x6, obtainable at stationers for small sum.

Have children fold this sixteen-fold. To do this, fold sheet to centre, crease, fold each half to centre again and crease, turn paper and fold other direction. From this the following can be made:

Open box. Cut at each corner depth of one square, fold and paste.

Oblong box. Made by cutting off one row of square. This may represent the basket or ark of Moses, or with ends pulled out and another put on top, the ark of Noah.

Picture Frame. Square of paper, fold each corner to the center and crease, then fold each corner back to outside edge and crease, mount picture in opening, or fold two edges to center, cut center the length desired, and each end of center, one-half the width desired—fold back and mount picture. (Frame "The Good Shepherd.")

Oriental House. Fold sixteenfold. Make same as the box, invert, and cut door in one side.

Stairs. Use strip of paper twice the height of the house and twice the width desired for the stair. Fold lengthwise and crease, divide crosswise into eight equal parts and fold to and from you alternately. At left cut on crosswise folds to center crease. Fold loose square, one over the next, and paste in place. Paste in place on left side of house.

Tent. Take square of paper—fold opposite points as for cornucopia, crease, fold back front for door—trim bottom so that tent will stand. (Use with the lessons on the Shepherd Psalm.)

Animals. Get pictures of animals from magazines, use grey paper or brown wrapping paper, and using these as patterns cut out large numbers of animals. Cut them double, leaving the highest position of body uncut, so animals will stand. Use these with the story of the Flood, or in the sand-table.

Sheep fold. Take strip of stiff paper, fold in four sections and crease. Fasten two ends of paper together by pasting narrow hinge fashion on the inside. Cut door on one side by cutting through sides and folding so as to open. Cut shepherd and several sheep (watching Sunday School papers and other periodicals for patterns.)

Paste this on a sheet of brown wrapping paper (to represent ground).

HINTS FOR SENIOR LEADERS

(*Continued from page 19*)

mands of God, and fashion our lives after Christ.

Here is the leader's chance to show what obedience to God's commands brings to the one who obeys. Caleb had a better purpose of mind and heart and of action. Stress these. He had his reward. "Well done, good and faithful servant. Enter thou into the joy of thy Lord." This is Lincoln's Birthday Anniversary. Review his "Better Purposes."

TOPIC FOR FEB. 19.

Hymns (C. S. B.): "Jesus, Lover of My Soul," "My Faith Looks Up to Thee," "How Sweet the Name of Jesus Sounds," "O Love That Wilt Not Let me Go," "Jesus, Lord and Precious Saviour." Psalm 91 or 103. Prayer that we may have fuller communion with Christ.

Leader, this topic is very practical. Emphasize the need of Communion with Christ, living close to Him, for He is the source of all true happiness. The lesson texts emphasize "The Holy Spirit, Who is the well of living water," the Spirit of Service to others, and the Fullness of Joy by obedience to His commandments, the greatest of which is Love.

TOPIC FOR FEB. 26.

This is a missionary topic and should be so used as to stimulate enthusiasm for missions and the opportunity for personal consecration to the work. The leader for this topic has a vast amount of leeway to make it interesting and opportune.

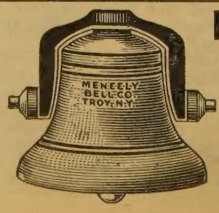
HINTS FOR INTERMEDIATE LEADERS

(*Continued from page 25*)

and its relation to one of these other directions or expression of life shown.

Accordingly, beneath each topic theme will be stated, parenthetically, the particular direction in which the application for that topic is to be made. For instance, if it is marked "educational," it is expected to relate the topic to some special phase of the intermediate's intellectual life. If it is marked "physical," to the special phase of the physical life under discussion, and so with the "social missionary," which is merely the social in the widest sense, "biographical," "vocational." The topic whose application is directly in the spiritual is so indicated.

It is hoped that this method of applying the topics will not leave the impression that the spiritual is to be ignored. Rather, by this treatment, it is hoped to intensify the spiritual for, if the idea of the plan is correct, the reach of the spiritual will be seen. It will be shown as the foundation of life's activities. Capable of and the sole agency capable of rightly influencing these activities. It will supply the spheres for the exhibition of the spiritual truths. It will show how the spiritual colors the relationships of life. It ought to make clear that the spiritual cannot be separated from any of the needed interests and activities of life.



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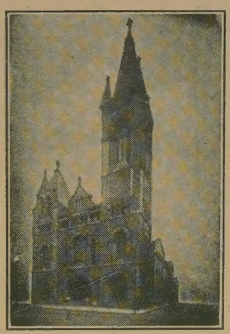

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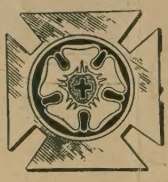

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